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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,  
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# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

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YOU may have asked yourself the questions—"Why say so much about 'Modernism'?" "Why advertise it?" "Why not ignore it?" Well—the reason why we say so much about so-called Modernism is, because "Modernism" has so much to say *against* the Bible, and we are Fundamentalists, (100 per cent.)—believing in the inspiration of the Bible; believing in the personal God of the Bible and His Son, Jesus Christ; and we just can't restrain ourselves, (being publicity agents for God, Christ, and the Bible) and we won't keep our mouths shut and our pencils pocketed when some self-styled know-alls, "intellectuals," "Modernists," or Bible-haters start firing their broadsides at *truth's fort*.

Would Christ keep silent if He were here today? Would Peter? Would Paul? Would Luther? Would Wesley—Calvin, Knox, or, the beloved Moody? *No!* Nor shall we, until so-called "Modernism" is on the scrapheap of abandoned fallacies, where it belongs, together with that Satanic weapon which they use against facts and truth, called the *theory of Evolution*.

We're on the firing line to stay, whether "Modernists," Liberals, "unbelievers, infidels, or atheists like it or not. America's pride, Abraham Lincoln, expressed our sentiments with conciseness when he said—

"With malice toward none; with charity for all; with *firmness in the right as God gives us to see the right.*"

—Rev. E. E. Franke.

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# THE BIBLE CHAMPION

## CONTENTS—AUGUST, 1924

### EDITORIAL

The Bad Art of Marring— <i>L. S. Keyser, D.D.</i> .....	393
William Henry Griffith Thomas, D.D., LL.D.— <i>D. S. Kennedy, D.D.</i> .....	394
Various Ideas of God— <i>L. S. Keyser, D.D.</i> .....	395
The Christ Who cannot be Taken Away— <i>David James Burrell, D.D., LL.D.</i> .....	396
The Christianity of Jesus— <i>D. S. Kennedy, D.D.</i> .....	399
Tolerance— <i>D. S. Kennedy, D.D.</i> .....	400
Saying One Thing—Believing Another.....	401
Notes and Comments.....	402

### THE ARENA

The Book of Judges— <i>William H. Bates, D.D.</i> .....	405
Complete Harmony of the Resurrection Narratives— <i>Edwin Deacon</i> .....	408
Dr. Griffith Thomas— <i>Dyson Hague, D.D.</i> .....	411
Be Ye Perfect— <i>Lawrence Keister, D.D.</i> .....	413
The World— <i>William H. Bates, D.D.</i> .....	414
The Weakness of Modernism— <i>Ruby Yelverton Burgess</i> .....	415
An Appeal to Caesar— <i>Henry J. Zelley, D.D.</i> .....	418
The Professor Careth for his Little Ones.....	419

### THE SANCTUARY

Pontius Pilate— <i>William H. Bates, D.D.</i> .....	421
What is a Christian?.....	425

FLASHLIGHTS— <i>Edwin Whittier Caswell, D.D.</i> .....	426
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THE PRAYER MEETING SERVICE— <i>A. William Lewis, D.D.</i> .....	428
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### LIBRARY TABLE

The Virgin Birth of our Lord— <i>Reverend Donald W. M. MacCluer</i> .....	430
Reviews of Recent Books— <i>L. S. Keyser, D.D.</i> .....	436

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FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa.



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## EDITORIAL

### The Bad Art of Marring



PERHAPS all of us are more or less guilty. A good work may be done, and then something may occur to mar it. A good picture may be sadly impaired by a single false stroke of the brush. A good book may be seriously spoiled by one or two paragraphs that let down its standard.

A specific case is in the mind of the writer. Professor John Wright Buckham's recently published book, "Personality and Psychology," has filled us with joy. Its vindication of man as a truly personal being, with a rational and immortal soul, is a matchless piece of work. To our mind, it has never been done more clearly, convincingly and capably.

But what a jar it was to come upon statements near the close of the book that fall far below the high level maintained so well in the earlier chapters! The author is speaking of the vast amount of evil in man's nature. Then he says (pp. 195, 196): "The cause of this confusion and corruption, however, can be no longer found where Burton and those of his age and of others found it, in the *Fall of Man*. . . . This easy, wholesale assignment of all our sins and ills to the fall of Adam survives only in obsolete theological treatises. We have come, largely through the study of animal psychology, to recognize our close kinship with our brothers of earth and water and air, to see ourselves partakers with them of a common heritage."

How inconsistent this gratuitous fling is with the rest of the book and its high quality! It is difficult to see how that fine entity, human personality, which Professor Buckham so valiantly upholds, could have been evolved through and from the beasts of the jungle. More than that, the Bible, which this author is supposed to teach in his own theological seminary, certainly teaches that Adam fell from a state of grace. Paul teaches the same doctrine: "As in Adam all die, so in Christ

shall all be made alive." Our Lord Himself referred to the creation of Adam and Eve. Can this instructor not see that, if man's sin is to be laid at the door of his primitive animalism, God is thereby made the author of sin? To our mind, the only rational and adequate account of man's distinctive personality is that of his special creation in the divine image. Everybody can surely see that, if he was so created, there can be no doubt of his being a real, self-conscious, rational personality. Otherwise it is difficult to give an adequate explanation of that momentous fact.

Afterward our author pronounces an encomium on man's ideals and possibilities because of his possession of a truly rational personality. He speaks of "the winged ideal." "The greatest and most significant fact about persons is not their present worth, but their possibilities," he rightly says. But could these splendid ideals have come up from an animal source? Can something so noble evolve from a stock so low? Can persons who are inspired by high ideals spring from creatures that are not persons and have no ideals? Here we see that Dr. Buckham is not a consistent reasoner. On the other hand, let him try to figure out the facts on the Biblical basis, that man was created a rational personality in the beginning, and he will see that all the facts, both good and bad, can be adequately explained.

Should the demur be made that God might have injected personality into man's being along the tedious, long-drawn way of evolution, we would reply: That new endowment would not have been an evolution, but a distinct creation. And if divine creation is admitted at any point, why not at the beginning? Such a doctrine would save us from accepting the banalities involved in coming up from a bestial stock.

Moreover, it is a strange conception of God to credit Him with consuming millions of



ages to evolve man through the beasts of the jungle, when the Biblical method of creation is so much more direct and simple. What possible satisfaction could God derive, anyway, from watching man evolve through amœba, worms and brutes by tedious, age-long processes? Surely six to ten thousand years would be long enough to bring man to his present moral and mental status. In this view the long-drawn process is due, not to God's deliberate will, purpose and choice, but to his patience with man as a self-determining personality who cannot be coerced into righteousness without annulling his free moral agency. Yes, the Biblical time-element ought to be ample for God's purpose, which is the development and discipline of man's moral and spiritual character.

Another statement mars Dr. Buckham's otherwise admirable book. On page 199 he speaks about "those supposedly arid wastes, the lectures of a theologian." Perhaps he did not mean to endorse the sentiment, for he qualified it by the word "supposedly." But why should one who is himself a professor in a theological school lend any countenance to

such a supposition? We do not see why scientific theology, any more than any other technical science, should be an "arid waste." True, the theologian uses technical terms, mostly derived from the Greek and Latin; but all the physical sciences do likewise. Consult any text-book on botany, ornithology, zoology, biology, chemistry, and so on through the list—in every case it contains difficult scientific nomenclature. It is not simple and easy reading, like a light and airy novel. Yet people do not seem to object to learned terminology in any of these sciences. It would seem that short-sighted people want science in everything but religion. There, and there only, it seems, science becomes an "arid waste." What is theology? It is a discourse about God. Is it possible that the people of our day want to think logically, systematically and consistently about everything in the universe, and especially its material things, except the Ultimate Source of all finite realities? Surely, surely many would-be wise men today are thinking on too low a plane. May God lift the thought of the world to higher levels!—L. S. K.

## William Henry Griffith Thomas, D.D., LL.D.



REV. William Henry Griffith Thomas, D.D., contributing editor to the BIBLE CHAMPION, clergyman of the Church of England, and prince of Bible teachers, widely known in this country and in Great Britain as a writer, preacher and teacher of the Bible, passed away on June 1, in the Germantown Hospital, after an operation, following a brief illness. Dr. Thomas was stricken in Duluth, Minnesota, on May 16. After a marked improvement, he was able to make the journey from Duluth to his home in Germantown, Philadelphia, and was apparently progressing well toward recovery when he was overtaken by a second attack on Saturday, May 31, and was later removed to the Germantown Hospital.

Dr. Thomas was born in Oswestry, England, on January 2, 1861, and was the son of William and Annie Nightingale (Griffith) Thomas. After his theological training at King's College, London, he was ordained as a minister of the Church of England in 1885, and became assistant at a London church.

He afterwards went to Oxford, where he was assistant to the well-known Canon Chris-

topher. During this time, he entered the University of Oxford and joined Christ Church. Later he became vicar of St. Paul's Church, Portman Square, London, where the late Sir George Williams, founder of the Y. M. C. A., was a member and regular attendant.

Leaving London in 1905, Dr. Thomas became principal of Wycliffe Hall, Oxford, a theological seminary connected with the Church of England.

In 1910, he left England to become professor of Old Testament Literature in Wycliffe College, Toronto, Canada, and in 1915 added to this the work of professor of Systematic Theology. He left Toronto in 1919, to take up his residence in the United States, and since that time, until the time of his death, gave himself to the teaching of the Bible in conferences and Bible schools throughout the United States.

The *Sunday School Times*, to whom Dr. Thomas was a regular contributor, recently said of him: "Dr. Thomas is a veritable encyclopedia of information, a spiritual leader with a world-wide ministry. He has rare power to 'deal with the most subtle difficulties



of scientific and theological thought, and at the same time present a message fitted to the understanding and heart of a little child.'"

The death of Dr. Thomas is a loss which will be keenly felt over the world. Not only

will his ripe scholarship and rich experience be missed, but thousands who have come to know him through his lectures and through his books will feel that they have lost a dear personal friend.—D. S. K.

## Various Ideas of God



SYMPOSIUM, entitled "My idea of God," was conducted by *The Evening World*, New York, some months ago. One hundred eminent persons were asked to contribute. The answers were various. One point stood out clear. Those who came the nearest to being evangelical believers gave the clearest and most definite, as well as the most rational, answers. Several state governors produced much more Christian answers than did a number of liberalistic clergymen and college professors. One of the best answers was that of Eliza M. Mosher, M.D., formerly Dean of Women in the University of Michigan. She expressed belief in the Holy Trinity, and upheld the Biblical doctrine of each divine Person.

The following was Thomas A. Edison's contribution: "I have no conception of God. From all my perceptions I can come to only one conclusion—that there is a Supreme Intelligence pervading and ruling the universe."

The trouble here is that the statement is a contradiction. He says he has no conception of God, and then goes on and gives quite a definite conception. Of course, if he meant that he could form no physical picture of God, he was right, for no one can do that. But when a man says that God is the Supreme Intelligence, he has quite a definite metaphysical conception. Why could not this physicist carry his idea to its logical conclusion? A Supreme Intelligence that pervades and rules the universe must be a Person, and if He is a Person, He must care for His creatures and come to their rescue in times of danger and trouble. This reasoning ought to lead to the Christian idea of God.

Some of the replies defined God as the *force* that pervades and controls the universe. It is a pity that thinking men can see nothing but force. Are not intelligence and design just as conspicuous as force in the constitution and operations of the universe? A mere force could not produce a cosmos, a universe governed by law and order.

About as inconsistent a reply as any was that of Dr. W. H. P. Faunce, President of

Brown University, who does not seem to be an evangelical believer nor a good Baptist nor a clear thinker. He says: "My idea of God is an idea and not an image." That surely is obscure. God could not be "an idea" without being a Person. Then Dr. Faunce proceeds to say some important truths: "He cannot be painted or carved, since God is spirit and not body—invisible to eyes of flesh, but conscious and personal." This is true, but then how can God be only "an idea?"

Here are some more truths: "God must be like the highest we know—which is personality. If He is not like wood and stone, so He is not like blind, unconscious energy. He is like the purest spirits we have ever known, 'like as a father,' like the saints and heroes of history, only infinitely beyond and above them."

No fault can be found with these statements. However: "They (the saints of history) are fragments of personality; He is the fully realized personality." We are hardly convinced that human beings are "fragments of personality." To our mind, it would be better to say that they are complete finite personalities, but that, of course, their *knowledge* of themselves, the cosmos and God is fragmentary or partial, while God's knowledge of Himself and all His creatures is absolute and perfect. It is difficult to envisage a fragment of a personality.

We quote further: "His infinite spirit, pervading all time and space, sleeps in matter, wakes in mind, and reveals itself supremely in Jesus of Nazareth."

Here Dr. Faunce has created difficulty. What does He mean by an "infinite spirit pervading all time and space?" Are time and space infinite? Must the age-known distinctions between time and eternity and space and infinity be abolished by the new and crude semi-panteism? Of course, the conceptions are difficult, and perhaps it would be just as well, in defining God, not to try to say how far His pervasive quality extends. Moreover, in this description of God something should be said about his transcendence as well as His immanence. Again, is it con-



sistent to say that God pervades "all time?" Is time something that can be pervaded? We should say that God *perdures* through all time and eternity.

The most serious error lies in the assertion that God "sleeps in matter, wakes in mind, and reveals itself supremely in Jesus of Nazareth?" Does God ever sleep? How can he sleep in matter and yet be a person? And does God wake? Does He come to consciousness only in mind? If so, in whose mind? Are not these pantheistic conceptions? Then to call the "infinite spirit" *itself* (even without a capital I) surely connotes a decided leaning toward pantheism.

On the idea that God "sleeps in matter" we would call attention to the teaching of the Bible, which is much profounder and more

rational (Ps. 121:4,5): "He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep." The Bible is always broader and more reasonable than rationalism.

Neither can the rationalist ever preserve his consistency for long. In one sentence of the above quotation Dr. Faunce says that God "is the one fully realized Person." That is true, but it does not agree with the claim in the next sentence that He "sleeps in matter" and only "wakes in mind." People who follow the Bible and do not depend on their extremely limited reason are not likely to make such contradictory statements. Since the Bible is God's Book, it is the best guide for man's intellectual processes in dealing with spiritual matters.—L. S. K.

## The Christ Who Cannot be Taken Away



IN all Scripture there is no more pathetic figure than that of Mary of Magdala weeping here. Jesus was dead, her best beloved friend. She had been a forlorn woman, "possessed of seven devils." She had been one of those ministering women who sat at his feet and waited upon him in his ministry (Luke 8:2). In his last bitter hours she was among the faithful few who stood under the shadow of the Cross, weeping while others scoffed (Matt. 27:56). And when she heard him cry, "It is finished"; the sun and the moon and the stars went out.

She had learned to depend on him as one whose hand was warm when the whole world was cold toward her. She had trusted in him as a Saviour with power on earth to forgive sin. She had hoped in him as the warder of heaven, whose gates at his behest would open to believers even as forlorn as she,—but he was dead! And she was alone, alone in an uncharitable world.

There is no sorrow like that of a professing Christian who has lost the sensible presence of Christ. One may love his fortune and build another, may lose his health and fill again his pitcher at the fountain, may lose even his good name and recover it; but if he has once known the living Christ and lost him, there is nothing that can make up for it. O immeasurable loss! The only cure for an intermittent fever is a burning heart; and nothing but a living faith in an undying Christ can kindle it.

There is no rainbow in the tears of alien-

ated love; and "sorrow's crown of sorrows is remembering happier days." When one has nothing to show for his covenant with Christ but a shroud and the napkin that once was wrapped about his head, farewell to a good conscience, comfort in prayer and strength for service!

The ruddy youth who went out to meet Goliath in the name of Jehovah had no need of sword or armor; a sling and a pebble were stronger than any spear like a weavers beam: but when that same boy, grown to the stature and self-reliance of a King, fell to scrabbling on the walls of Philistia he became weak as other men. In the Land of Compromise a Christian is always at the mercy of his foe; and, *per contra*, the gates of hell cannot prevail against one who touches elbows with Omnipotence and goes to battle with a shield inscribed "*My Lord and I.*"

The inconsolable grief of Mary, the moribund vitality of many professed believers, and the spiritual declension which is complained of in certain churches in these days are all traceable to an inadequate conception of Christ. To know him "after the flesh" is not enough. He must be accepted on his own recognizance and in pursuance of his own unquestioned claim, as the only-begotten and co-equal Son of the ever-living God.

Why are there so few candidates for the ministry? The reason is obvious. When the sons of Christian households are sent to institutions of learning where every fundamental fact of Christianity is denied and Christ himself is set forth as a man, no doubt an excel-



lent man, but the final product of evolution from a polyp, what could be looked for? Tap the fountains and of course the streams run dry. Or suppose a youth runs the gauntlet of his college course and enters a School of Theology whose instructors recognize no authority higher than their own inner consciousness, where they are advised that "to believe in the supernatural birth of Jesus at this stage of the world's progress is absurd," what must be expected? Can one take fire into his bosom and not be burned, or handle pitch without being defiled by it?

If the things which many of our theological professors are saying are true, there is nothing worth while for a preacher to preach. Why should a young man, facing the opportunities of a useful life, think for a moment of entering the ministry? This accounts for the fact that so many theological students graduate out of theology into literature or life insurance or settlement work. And this is why so many sons of Christian households, dedicated at birth to the holy ministry, turn their faces away from it.

To lay the blame on the inadequate salaries of the ministry is to affirm that self-denial is a stumbling block rather than a stimulant to practical piety. To say that what young men want is less restraint and more elbow-room, is simply to prescribe more opium for dope-fiends. Let us give our young men credit for common sense. What they want to know and have a right to know is whether there is anything doing in the ministry before they devote their lives to it. It is written that Peter, having seen Christ die "after the flesh" and knowing nothing of his resurrection, said, "I go a fishing"; and other of the disciples said, "We also go with thee." Why not? "If Christ be not risen, your faith is vain!" It is better to go a fishing for something worth while than to go a preaching with nothing to say.

There is a complaint also, in certain quarters, that the people are not going to church as they used to. But why should they? The bells ring "Come, come, come and hear about the way of salvation!" Suppose they come and hear sermons on scientific or political problems which are more ably discussed in the secular press every day for a tuppence, are they likely to keep on coming? People are accustomed to go for what they want to where they can get it.

The average man has many longings; but deeper down and more universal than any

other—avowed or unavowed—is the longing to know the way of everlasting life. If he comes and hears about that Way he will naturally return; but if not, why should he? The church bell has deceived him. An apothecary who says, "I haven't what you want, but here is something just as good," may fool you once but no more. Across the way from the church is a theater that makes no great pretense; but anyway its bill-board tells no lies. This is why so-called "liberal" preaching loses its grip on the people in the long run.

No personal God, no Saviour mighty to save, no outlook into the future! "Woe unto you, false prophets, who, refusing to enter into the kingdom of heaven yourselves must needs hinder them that would enter in!" Ye have rifled the manger of God's only begotten Son and left only a common man-child! Ye have rifled the Cross of One Mighty to save and left an imposter justly condemned to die for claiming to be God's equal! Ye have rifled the Sepulchre of the self-existent Author of life and left only a shroud and napkin. Ye have taken away the Lord; and where have ye laid him? Among the dust of ancient mighties that the centuries have scattered to the winds. Nor can all your unctuous panegyrics quicken him. For what better is the dust of Jesus unrisen than that of Plato or Marcus Aurelius? And if you were quite honest you would say so. But here is the very despair of logic: not only that truth and common honor should be put to shame but that the prophet with his tongue in his cheek should glory in it.

Nor, alas, is this all or the half of it. For "no man liveth unto himself and none dieth unto himself." May not a teacher—right or wrong—do his own thinking? Surely, so long as he does not think *out loud*. A passenger on an ocean-liner may do as he pleases in his own stateroom, providing he bores no holes and plays no tricks with dynamite. Preachers are like Alpine guides; they cannot step incautiously without endangering other lives.

So it comes to pass that disconsolate souls go about the streets lamenting, "Ye have taken away our Lord!" If the Lord be gone the family altar goes with him; the Bible lies dust-covered on the shelf; the ramshorns of the Temple sound in vain; the sanctions of morality are loosened, and personal piety totters to its fall. I call you to witness that in communities where latitudinarian influence is dominant that is precisely the condition of things today.



The issue is squarely drawn between faith and unfaith, between authority and reckless sciolism, between a "Thus saith the Lord" and "Yea, hath God said?" And where does that leave the church—the church under the Cross? Either faithful among the faithless, loyal to the last atom of loyalty, or railing at Christ crucified and casting lots for his garments. There is no neutral ground.

Meanwhile, what shall be said of those who have been swept from their moorings so far as to part company with the fundamentals of Christian faith? They cannot persistently play fast and loose with covenantal grace. It means something to be a Christian. It means more than to be enrolled on the roster of a church; it means more than to wear a cockade, or count the beads on a rosary or even to cast out devils in Jesus' name: it means to follow—follow—follow—unswervingly and everlastingly to follow where his footsteps, and his teaching, aye, his merest nod and beck shall lead us.

We are not dealing with the shadow of a man or even a superman, who died centuries ago and left an influence behind him like the luminous trail of a falling star; but with One who lived, died, rose again and, living forevermore, hath at his girdle the keys of death and hell.

It is not enough however to say, "Let us get back to Christ." What Christ is meant? "If any man say unto you, 'Lo, here is Christ,' or 'Lo, there,' believe him not." (Matt. 24: 23.) There is only one Christ, namely, the Incarnate Word as set forth in the written Word of God. All others are antichrists, (Matt. 24: 24). So great liberties are being taken with the Dictionary that we must have a definition before we can know what we are talking about in these days.

A frank acceptance of the historic Christ—the only Christ that ever was or is or shall be—on the authority of the inspired and trustworthy Bible as God gave it, will restore any wanderer to right relations with the faith once for all delivered to the saints; and nothing else can do it.

The havoc wrought by outspoken infidels is a negligible factor in the spiritual declension of our time. A hundred years ago Voltaire said, "I will go through your Christian forest and girdle every tree, so that a century hence not a sapling shall be left." The century has passed, and the numerical increase of the church has been greater than it was in all the eighteen centuries before it. The fires

burn brightly on the Lord's altars and the mountains are full of his horses and chariots; but, as the Kibbroth-hattavah, there are many graves of lust along the way.

The only real danger that confronts the church is from within; that is to say, from those who have stripped Christ of his divinity while hailing him as a splendid man.

It is safe to say that Saul of Tarsus, when a member of the Sanhedrin, was fully acquainted with the spotless humanity of Jesus; but on the way down to Damascus he saw him in a different light, so different that he was moved to say, "Henceforth we know Christ no more after the flesh!" He had caught a glimpse of the infinite Majesty that so overwhelmed him that he could no longer think of Jesus as a perfect man.

This brings us back to Mary of Magdala. As she stood weeping at the sepulchre she heard a footfall and turning, saw—or blinded by her tears, supposed she saw—the gardener. No, no, soul of the bereaved; there are the stately stepping of no gardener! One word brings her to her knees. "Mary!" It is the voice of her Beloved. He calleth his own by name. But what is this that he is saying? "Touch me not; for I am not yet ascended!" So far from being a repulse, this is an intimation of a closer and sweeter friendship with him, no longer as an earthly friend but as One delivered from the limitations of time and space to be evermore present with her.

Return, O Shulamite! The winter is past; the rain is over and gone; the flowers appear on the earth and the time of the singing of birds is come." Lift up your heart to him who said, "Lo, I am with you always," and rejoice in him.

O thou of little faith, wherefore didst thou doubt? My Beloved is mine and I am his. Now and evermore he shall be the Master of my soul! Henceforth for me to live is Christ. I no longer live but he liveth in me. This is the mystery of the Christian life: "Christ in us, the hope of glory."

Here let me rest, in the practice of his presence. What shall separate us from the love of Christ our ever-living, ever-loving Lord? "I am persuaded that neither death nor life, nor angels, nor principalities nor powers, nor things present nor things to come, nor height nor depth nor any other creature shall be able to separate us from the love of God in Christ Jesus—*my Lord!*" —D. J. B.



## "The Christianity of Jesus"



RELIGIOUS weekly that circulates sufficiently in Presbyterian circles as to lead a number of our Presbyterian Boards and agencies to advertise in its columns has recently reassured us that all the Modernists ask of the Fundamentalists is that they "accept the Christianity of Jesus, Christianity as it is expressed in the best authenticated words of Jesus." Once the Fundamentalists are content with the religion for man that Jesus was content with, we are told, we shall be at an end of the "war in the churches." No doubt it sounds sensible and encouraging to be told that what Modernist and Fundamentalist alike want, and should alike be content with, is the real Christianity of Jesus. And yet it is impossible to read this editorial with any care and intelligence without perceiving that what the writer means by "the Christianity of Jesus" is something quite different from Christianity as it has all but universally been understood by those who have called themselves Christians—a thing so different that its general acceptance would mean the passing of Christianity in the ordinary meaning of the word. This appears the moment we consider that to discover "the Christianity of Jesus," according to this writer, we must get back of the Christianity current among the churches, back of the Christianity expressed in the writings of Paul, back even of the Christianity expressed in the Gospels as they have come down to us, until we come to what Christianity is as "expressed in the best authenticated words of Jesus." And this "Christianity of Jesus," obtained from "the best authenticated words of Jesus," "consists of two fundamentals—the absorbing love of God and the absorbing love of man." "The Christianity of Jesus" turns out to be but a synonym for the religious and moral attitude of Jesus, and Christians those whose attitude toward God and man is similar to that which characterized Jesus.

Such a definition of Christianity is widely current at the present time. In fact, this, in substance, is the way Christianity is usually defined in liberal circles. Among the books whose praises are being everywhere sung in liberal gatherings, "The Reconstruction of Religion," by Charles A. Ellwood, occupies a conspicuous position. Yet Professor Ellwood thus explains his use of the term Christianity—"We shall use this term," he writes, "unless

qualified, to mean the religion of Jesus—surely its proper sense. When educated people discuss the merits of Buddhism, they usually mean the religion of Gautama Buddha, not the hodge-podge which goes by that name in various lands. So, in scientific discussion of religion, it is only fair to let Christianity be the name for the religion of Jesus rather than the clutter of historical beliefs which have at one time or another assumed that name."

It sounds well, and apparently indicates a zeal for real Christianity when we are urged to discriminate between Christianity as taught and practiced by the churches, and Christianity as taught and practiced by Jesus himself. There is a certain warrant, moreover, for making the distinction urged, seeing that much of what is called Christianity is imperfect Christianity, and some of it at least Christianity falsely so-called. We would not be understood as maintaining that Christianity is to be uncritically identified with the things which are called Christianity. But while there is constant need of discriminating between Christianity and the things which in greater or less degree are merely called Christianity, that is not to allow that there is any warrant for defining Christianity as the religion of Jesus. In fact, that is only a mild-mannered way of getting rid of real Christianity altogether. Christianity is not the religion of Jesus, but the religion that has Jesus as its object. The position that Jesus occupies in Christianity is essentially different from that which Buddha occupies in Buddhism. Jesus is much more than the founder of Christianity, much more than the first in that long series of believers we call Christians; he was and is the Christ, and as such, a present object of worship. Buddha might be forgotten and the religion he founded remain essentially what it is, because the bond that binds his followers together is not loyalty to him as a living person, but rather loyalty to what he taught and exemplified. But if Jesus were to be forgotten, even though his teachings and religious attitude were preserved and exemplified, Christianity would be no more, because Christianity does not exist except where Jesus is an object of worship. If we see in Jesus merely the first Christian, merely the great pioneer and leader and pattern in the things of the spirit, we may rightly define Christianity as the religion of Jesus,



but not if we see in Jesus the object of the Christian religion. In that case, Christianity is not so much the religion of Jesus as the religion that has Jesus as its central object of worship.

We need to be on our guard, therefore, against those who define Christianity as the religion of Jesus, and who, when they affirm that what we need is the Christianity of Jesus, mean merely such a Christianity as Jesus himself believed and exemplified. They are the opponents, and not the allies, of those who stand for the Christianity of the ages, including the Christianity of the primitive Christians, whether as recorded in the Gospels or the Pauline epistles. Many attempts have indeed been made to show that the

earliest form of Christianity was a Christianity that had Jesus merely as its subject, and not as its object, but it may be safely said that they have all ended in failure. No one has made a more thorough study of the sources of information in regard to this point than did the late James Denney, in "Jesus and the Gospel," and yet he affirmed—and all sound scholarship supports the affirmation—"Christianity never existed in the world as a religion in which men shared the faith of Jesus, but was from the very beginning, and amid all undeniable diversities, a religion in which Jesus was the object of faith." We may or may not like such a religion, but at any rate that is the only sort of religion that is rightly called Christianity.—*D. S. K.*

## Tolerance



**W**HAT are the limits of tolerance?

We certainly can be tolerant on questions of mere opinion or human judgment. But can we be tolerant when principles and God's Word are involved? We can tolerate wrong or untruth. If we do this, our tolerance becomes endorsement and we assume serious responsibility, being partakers of the evil deeds and falsehoods. Tolerance is all the bootlegger and the bandit ask for. That is what the devil asked of Christ, when he said, "Let us alone." But Christ did not tolerate, but commanded the unclean spirit to come out of the man. John was not tolerant when he said to the company of Pharisees and Sadducees: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Our Lord was not tolerant when he said to the same general company: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Paul was not tolerant when he wrote: "For many walk of whom I have told you often, and now tell you weeping, that they are enemies of the cross of Christ."

The Bible tells us that, "In the beginning was the Word, and the Word was with God, and the Word was God," and "All things were made by him." Christ prayed for "glory which he had with the Father before the world was." He says: "I came forth from the Father and am come into the world;" again: "I leave the world and go to the Father." If now any man says Christ is first

of all a man, who became filled with the Spirit of God, and became a symbol of God, a revelation of God, and has the value of God, will we tolerate or endorse this doctrine which would rob him of his eternal glory and Godhead? Never! We will not rob him of his "glory with the Father" and "his eternal power and Godhead."

The Bible declares that Christ was conceived by the Holy Ghost and born of the Virgin Mary, and that his name was Immanuel, God with us. If any man dare teach that Christ was born as any other child is born of two human parents, will we tolerate or endorse such teachings? By no means, for that would signify that the Bible in its plainest and most positive declarations is false, and if we endorse or allow such teachings, we set to our seal that God's Word is not true. Christ declared that he came "to give his life a ransom for many." He said: "I lay down my life for the sheep"; "No man taketh it from me. I lay it down of myself. I have power to lay it down, and I have power to take it again." John says: "The Blood of Jesus Christ, his Son, cleanseth us from all sin." The Old and the New Testament everywhere declare that "we have remission only through his blood," even the forgiveness of sin. Our Lord declares: "He that believeth on him is not condemned, but he that believeth not is condemned already." Here is the center of the Christian's hope. Here is his shelter from all condemnation and judgment, for time and eternity. Here is the guarantee that our accounts before the courts



of heaven are all closed up forever and cannot be opened. If now, some one teaches that "the atonement on Calvary is the supreme expression of the cosmic law that life advances through the sacrifice of the fittest and best," will we tolerate him or endorse such teachings? Never! We will die first, for here is the seal of our eternal salvation, the greatest love of our adorable Lord: "He loved us and gave himself for us." Our Lord and his apostles furnish us infallible proof that he arose from the grave on the third day, in the selfsame body that hung on the cross—a body of flesh and bones, bearing the prints of the nails and the mark of the spear, and that our identical bodies shall rise in like manner on the day appointed. If some one teaches that Christ's body did not rise, but now mingles in

the dust of Palestine, that the bodies of ourselves and our loved ones will never rise, that the resurrection of Christ is not the seal of the unquestionable hope of immortality in the human heart, will we tolerate or endorse such teaching? If we do, we look into the new-made grave of our beloved with despair and hopelessness, and the grave becomes an eternal prison house. No true or believing Christian who has tasted of the love of God in Christ will ever yield one of these precious facts of Christ's great salvation, or will ever tolerate or endorse or treat as a matter of indifference the teachings which are intended to overthrow and deny these precious facts. Those who do this, "crucify to themselves the Son of God afresh and put him to an open shame."—D. S. K.

## Saying One Thing—Believing Another



VIGOROUS debate has been going on in *The Churchman*, New York. It pertains chiefly to the Episcopal fold, but has its significance for all denominations. Father Hughson has come out in defense of the pastoral letter of the Bishops, in which men who belong to the church and yet feel warranted in rejecting some of its doctrines, are sharply criticised. This writer does not spare the liberalists. Dr. Stuart L. Tyson (a well-known liberalist) and Dr. Francis A. Henry make replies to Father Hughson.

In his first letter Father Hughson quotes liberally from Dean Inge's criticisms of the so-called Modernism of some years ago. The former Modernists belonged to the Roman Catholic Church—among them were Abbe Loisy and Father Tyrrell—and held that they had a right to recite the creed in the church services even while they rejected some of its articles, as, for example, the doctrine of Christ's conception by the Holy Ghost and birth from the Virgin Mary. Then Father Hughson identifies those Modernists of the Roman Church with the present-day Modernists of the Episcopal Church. Dr. Tyson comes back at the accuser with the allegation that the two classes of Modernists are different entirely, and therefore Father Hughson has misrepresented them.

However that may be, some of the newly-risen Modernists do hold to the same compromising principle as did their Catholic fore-runners. Bishop Lawrence, says Father

Hughson, makes such a contention in his recent book entitled "Fifty Years." And we know of Modernists in other denominations who have twisted conscience and logic in the same view. Yet we are wondering what the modernist Episcopal rector or bishop will do when he comes to recite the Apostles' and the Nicene Creeds in the services of the church. Will he really recite them, even though he does not believe them? Or will he make his lips move while he says nothing, thus pretending to say it? Or will he keep silent and let his congregation recite a creed or a part of a creed that he himself, the leader of the congregation in worship, does not accept? Any way you look at it, the modernist who must use the creed is in a bad case.

For our part, we feel keenly that for any man to say one thing and believe another in a public service or anywhere else is a violation of one of the common and basic canons of ethics. How much more satisfying and ethically consistent is the case of the evangelical believer who says just what he believes and believes just what he says! In his case there is no equivocation, but absolute forthrightness and uprightness. Above all, Christian men should be straight thinkers and straight-forward doers.

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A prophet is mere'y a man who perceives what right is regardless of what happens to be the present idea of right, and who is courageous enough to believe that what is right will come to pass.—*The Pastor*.



## Notes and Comments



HOW beautifully all Biblical testimony agrees! says David (Ps. 119:45) "And I will walk at liberty, for I seek Thy precepts." The logical inference is that the precepts of the Lord will set men at liberty. That is precisely what Jesus said many centuries later: "If ye continue in my words, ye shall be my disciples indeed, and ye shall know the truth, and the truth shall make you free."

The high priests of evolution ought to reflect seriously on the following thought, which we quote from Dr. B. H. Shadduck's telling booklet, "Jocko-Homo:" "If for a thousand ages of inferno, there were only hate without mercy, brute force without pity, plunder without remorse, while God worked with His dirt; if in all the teeming wilderness, there was no prayer but the scream of terror, no answer but the hush of death as the jaws of the killer dripped in blood—is not the new theology overworking the love side of religion?" How true! How could the law of the jungle ever evolve into the law of Christian love? It couldn't—never, never in an eternity! Even God could not have done it; or if He could have done it, He never would have!

Let us turn again to the Psalmist for wisdom (Ps. 119:42): "So shall I have wherewith to answer him that reproacheth me; for I trust in Thy Word." Here we learn two lessons: first, that the Word of God furnishes the best defense against enemies; second, that we should always be able to give an answer to the gainsayer.

We find in a worthy contemporary something that is wholesomely suggestive for the buyers of peace at any price: "Those who are sensitive and easily hurt, and are embittered and frightened in this discussion, should withdraw from the field and go home, like the Israelites who withdrew from Gideon's band, and thus leave the battle to the more manly and less sensitive men on either side."

One has to wonder whether the theological peace-mongers, who do not seem to know when war has been declared and is in operation, have never read Paul's last words, "I have fought a good fight." Perhaps they would like to change these brave words to something like the following: "I never fought anybody, not even the enemies of God's

Word; I have always been a man of peace, and have lived by the comfortable motto, 'Let the truth take care of itself!'"

Whenever human reason starts out to doctor up the Christian religion, it (reason) becomes one-sided and more or less narrow. Here is a case in point. Mr. Glenn Frank, editor of the *Century Magazine*, has issued "Fourteen Religious Points." They are a "caution," and reveal a mind of very moderate dimensions. Let us note just a few of them. One is: "The substitution of the religion of Jesus for Christianity." True Christianity is the religion of Jesus. How can you substitute a thing for itself? Point 9: "The knowledge of God as the mind and heart of the universe rather than its judge." Narrow again: the Bible is broader; it makes God both the Mind and Heart of the universe and its Judge. Point 12: "The definition of sin as something that hurts life rather than offends God." Wrong again! Sin does both: it hurts life and offends God. One reason why it offends God is because it hurts life, and life is precious in God's sight. Oh! the spiritual poverty and narrowness of rationalism!

"What is meant by the New Psychology?" is the question of an earnest inquirer. Stated in a general way, the New Psychology is that view of the human mind which is based on the theory of evolution. It means that man has gotten his entire mental outfit from his brute ancestors, if not from the original protozoa. If you want to interpret man's mental operations, study the animals. Man has inherited all his instincts from them. If you want to know why man has a desire for knowledge, observe the curiosity of the monkey and the chimpanzee. Man's conscience was evolved, somehow, from the animal instinct for self-preservation, which led him, in remote ages, to an effort to live in harmony with his group of fellow-primates. According to these evolutionary psychologists, man possesses no powers which cannot be paralleled in the animal mind, at least in a seminal way. Yes, even man's religious faculties have arisen from the animal "herd instinct" or the instincts of fear or self-preservation. To suggest that God might have endued man in the creation with any psychical powers would be an unpardonable offense.



It must be remembered, however, that the so-styled New Psychology has taken on Protean forms. Some of its advocates hold that suggestion, auto-suggestion and "mob psychology" are the primary causes of all mental phenomena. The Freudians (the school founded by Sigmund Freud, of Vienna, Austria) account for everything through the so-called "sub-conscious mind;" perhaps more frequently called now-a-days the "unconscious mind." This division of the human mind is a kind of big cellar, in which man's whole heritage of animal instincts and passions has been stored up through unmeasured ages while he has been evolving. The cellar is much larger than any other part of the structure or all the other parts put together. The iceberg, of which the largest bulk is beneath the water, is the favorite illustration with this school of speculatists on the human mind. The chief instinct that is stored away and that controls most of man's life is called the "libido," or "sex instinct," which does not mean pure conjugal love, but sexual passion. Even Christian experience is attributed to this bestial heritage. The Freudian psychology is also known as psycho-analysis, because in its clinic it claims to cure all sorts of mental aberrations and neuroses, by prying into the patient's past secrets. With these men nearly everybody is in an abnormal or neurotic condition; only some people are more so than others.

Another form of the New Psychology is Behaviorism. Only actions are to be taken into account. These actions grow out of man's brute legacy. There is no need to bother about the question as to whether man has a soul or not. The Behaviorists are opposed to all "metaphysics," just as the Positivists were in the preceding generation. This fad is a recrudescence of Auguste Comte's phenomenalism, only here it is applied to psychology. Dr. John B. Watson is today the best-known exponent and defender of Behaviorism. He even discards the fact of consciousness. An acute criticism of this theory is found in A. A. Roback's book, "Behaviorism and Psychology." Professor J. W. Buckingham's recent work (1924), "Personality and Psychology," also contains a trenchant analysis of Behaviorism, and might well be called a *tour de force*.

To speak right out in meeting, evolution is too slow, too non-progressive, too "pokey." Think of it! It took a million years (perhaps

more) for the amoeba to develop into a mollusk; then a million more years for the mollusk to evolve into a fish with a backbone; a million more to evolve an amphibian; another million to evolve a decent reptile; how many more millions for a reptile to evolve into a bird no one knows; a few million more to develop a mammal; some more tedious millions to reach the anthropoid apes; something over a million for man's ancestors to "learn to walk on their hind legs" (Van Loon is the papistic authority on this point); a good many hundred thousand years were then consumed to evolve the "Modernist;" and even he continues to commit numberless logical and ethical blunders. Oh, the unbearable tedium of it all! It brings on a feeling of *ennui*. It makes one yawn. Worst of all, the Modernist holds God responsible for the whole humdrum regime. For our part, six to ten or twenty thousand years would be tiresome enough for the development of the world to its present poor status. Even as it is, we are sometimes compelled to exclaim, "How long, O Lord; how long?"

Suppose men and animals have been on the earth ten thousand years. Would not that be plenty long enough for God to bring the world to its present state of development? It ought not take God very long to make mechanisms which have no free will of their own. An animal begins its life with an impregnated cell. In few months it is born, and a few days later it may be skipping friskily about. A fertilized egg becomes a lively chick in four or five weeks. Even a human being, beginning with a cell, grows into a matured person in twenty-five years. Many of nature's processes are reasonably rapid. That affords an analogical reason for believing that man, too, may make rapid progress if he will. If evolution is the law, however, several more millions of years will be consumed in bringing in an era of the "superman" or the super-race. We believe the peddlers of evolution ought to speed up a little; in other words, "get a move on them."

But if the human race started ten to twenty thousand years ago, why is it that it has taken God even that long to put man on the road of progress? Because man is a free moral agent. Therefore his will must always be taken into consideration. If God does not want to destroy his moral agency, He must permit him a large degree of liberty. God could make mechanisms in short order, and could quickly develop them to any degree of perfection He



might choose; but with God the great and difficult problem is (and we speak reverently) to develop moral beings in the highway of progress without nullifying their freedom. Thus God has a valid reason for permitting the slowness with which mankind progresses. But there is absolutely no good reason for His consuming ages on ages in making mere mechanisms, and evolving man from *amœbae* to the point when he becomes a real moral agent.

The Methodist Episcopal General Conference of 1924 expressed the consciousness of the Methodist Church with positiveness and decision on many subjects. It was not Pacifist. It was against war. It believed absolutely in the temperance reform. It believed the present prohibition laws to be enforceable. It believed in its bishops and honored them. It believed in the established polity of the Methodist Church. It believed this polity could be administered with a less tendency toward centralization, and provided that it should be. It believed that Episcopal Methodism should be one, and voted it. It affirmed the equality of the races. It sustained the world court and called for American participation. It spoke out strongly against lynching. But among its many declarations, none were more significant than its expressions upon the matters of faith. This declaration discriminates between the great headlands of faith, few in number, which are established, and the details of belief which are left free. The declaration goes on quite pointedly to say to all who are commissioned by the authority of the Methodist Episcopal Church, whether as ministers or as teachers, that they are under obligation to be absolutely loyal to the basic beliefs of the Church set forth in our Articles of Religion. The bishops pronounced: "An authoritative Bible, the inspired Word of God; An everlasting personal God, immanent and transcendent; The Godhood of Jesus Christ the Eternal Son, who became incarnate by the womb of the Virgin Mary; That His death is a full, perfect and sufficient sacrifice for the sins of the whole world; That He took again His body on the third day, and lives the final Almighty Judge of the earth, King of kings and Lord of lords; That the Holy Spirit is a personality, the regenerator and sanctifier of men; That the Gospel of Salvation includes Redemption, Justification, Regeneration, Sanctification and the Witness of the Spirit."

Significant action by the M. E. General Conference, from the doctrinal point of view, was its effort to devise a means whereby it could secure standard courses of study for the Church. It added to the present law under which these courses are provided, what seems to be a simple amendment; but what is in fact a very far-reaching provision. This amendment requires that the Commission on Courses of Study shall furnish to any member of the Methodist Church, making such request, a list of the texts to be nominated by them to the Board of Bishops. It further provides the commission shall forward these lists to such members at the same time it forwards them to the Board of Bishops for their examination and approval. The right of the whole Church to have an intelligent opinion upon the matter of the Courses of Study and to give its counsel in establishing them is thus recognized. If many persons use this privilege it will result in a healthy increase of intelligent conviction with respect to Faith. Enough persons are certain to use it to guarantee to the Church that all the facts will be clearly before the bishops when they come to take final action upon the courses as nominated to them. It amended a report of the Committee on Sunday School so as to instruct the editor and his staff studiously to avoid the use of those expressions which disturb the spiritual sensibilities of our children and people. It listened with deep and responding emotion to the address of Evangeline Booth, which closed with her powerful appeal that the Methodist Church should stand true to the Bible, and the Faith of the ages. She pictured her father at 84, when mortal blindness had smitten him, standing with illuminated countenance in a great assembly in Albert Hall, London, and crying with out-reached arms: Behold, Behold, One Hope for the world; One solace for its wounds; One consolation for its sorrows; One pardon for its sins; Behold, Behold, the Lamb of God that taketh away the sins of the world.'"

The M. E. General Conference over, and looking back upon it, there is no question, Methodism will keep the Faith. Methodism will not waver. There was no breach in the General Conference. Modernism was not antagonized and excluded, nor was Fundamentalism organized and triumphant; but there was a definite re-emphasis upon the great century-old head-lands of faith, and the positive note, which began to be heard four years ago, was heard in greatly increased volume and



emphasis. Doubtless some men will continue to deny; doubtless, too, Modernism's powerless and inferior creed will still find expression among Methodists, both in the pulpit and in the class room; but Faith is coming back into

emphasis, and it is coming back just as emphasis was lost upon it, not with a suddenness and a rending that wounds the Church, but gradually by more and more.

# THE ARENA

## The Book of Judges

By William H. Bates, D.D., Greeley, Colorado



HE Book of Judges is the last of the group of Old Testament books which trace the history of humanity from the beginning on to where it narrows into the history of the Jewish people and continue the history of that line to the point where occurs the tremendously momentous and far-reaching break from the Theocracy—God rule—to the Monarchy, man rule.

### A Vision

In one of my vacations I stood upon a mountain top. What a panorama was spread out before me! Other mountains all around clothed in green; lakes and ponds here and there, glittering diamonds set in the emerald bosom of mother earth; streams, silver threads, binding together these jewels of God. What a scene of sublimity and beauty! I could see so much, I got a bird's-eye view of so great an expanse, because of my altitude.

Let us as is fitting, from this exalted, closing, Book-of-Judges view-point take a bird's-eye backward survey of what we have gone over.

Look down: see the beginnings of life; see all that springs from man, all that either by nature or grace can grow out of the root of the old Adam—that is Genesis.

Look there: see that for what, be it good or bad, has come out of Adam, there must be redemption; so a chosen people are by the blood of the Lamb saved from Egypt—that is Exodus.

See yonder: after redemption is known, we behold the experience of the chosen ones as needing access (and learning the way of it) to God the Redeemer in the Sanctuary—that is Leviticus.

Look thither: there in the wilderness of the world, as pilgrims from Egypt, the house of bondage, to the promised land beyond Jordan,

the trials of the journey are learned—that is Numbers.

Then comes the desire to exchange the wilderness for the better land, from entering which, for a season after redemption is known, the chosen ones yet shrink; answering to the Christian desire at a certain stage to know the power of the resurrection and live even now in heavenly places. The rules and precepts if this is to be done, come next—this is Deuteronomy, a second giving of the law, a second cleansing, marking the way of progress.

After this, Canaan is indeed reached: we go over Jordan: we know practically the death of the flesh and what it is to be circumcised and roll away the reproach of Egypt: we know what it is to be risen with Christ and to wrestle, not with flesh and blood, but with principalities and powers in heavenly places—that is Joshua.

What of the Book of Judges? We shall see.

### The Scope of the Book

The Book contains the record, in its measure, of the unfolding and fulfilment of God's purpose and plan of providing salvation for the fallen race of mankind,—and this through the period of Hebrew history which lies between the death of Joshua (under whose generalship the conquest of Canaan, the Promised Land, was begun and carried on) and the setting up of the Kingdom in the election of Saul to be king. It tells the story of the Period of the Judges.

The time covered by this period is variously reckoned from 299 to 480 years. Its exact length cannot as yet be ascertained. The chronology of the book is in the greatest confusion, from the simple fact that it cannot be determined how many of the Judges were successors, and how many were contemporaries, as some of them undoubtedly were.



### The Authorship of the Book

It is not stated in the Bible who the author is nor can it be ascertained from other sources who he is. Some ascribe the book to Samuel, some to Hezekiah, and some to Ezra the noted scribe.

There is a tendency on the part of the skeptical School of Biblical critics to bring the time of the authorship of the Bible books as far down into the ages as possible after the events which they describe. This allows the greater room for mistakes, as they think, and so with them the credibility of the writings is impaired and their authority weakened. This class generally ascribe the book to Ezra, who wrote after the Babylonian captivity, and something like 650 years after the last of the events narrated in the book transpired.

There is what seems to be a decisive objection to this notion—

During the Captivity the Hebrews mingled with the Chaldeans and incorporated more or less of the Chaldee language with their own. The books of the Bible that are known to have originated after the captivity have in them many Chaldee words. But the Book of Judges has not in it a single Chaldee word: it is all pure Hebrew, which fact decisively forbids the supposition that Ezra, a Chaldean captive, wrote it.

Nor is this all. In the book the expression repeatedly occurs, "In those days there was no king in Israel" (xvii. 6; xviii. 1; xix. 1; xxi. 25), which implies plainly, that at the time of the authorship there was a king in Israel. The time is therefore fixed after the Judges and during the monarchy. Again in the first chapter the statement is made "the Jebusites dwell with the children of Benjamin in Jerusalem unto this day" (i. 21). Now, we know that one of the first acts of David, the second king, was to expel the Jebusites from Jerusalem (1 Chron. xi. 4-9). Therefore the book must have been written before the kingdom fell to David; and since it was written during the monarchy, it must have been written during the reign of the first king, who was Saul. So Ezra, who came some 650 years after, could not have written it; nor could Hezekiah who came 400 years after. A part of Samuel's life was in the reign of Saul, and it therefore seems clear that he, or some one of his time, was the author of the book.

Still farther: the book gives plain evidence of being of mixed origin—part drawn from records and documents then in existence, and part supplied by the editor-author.

### The Hebrew Judgeship

If we apply the idea of the office of Judge in our time—one who determines litigated questions and pronounces the sentence of the law in criminal cases—to the office in that time, we shall make a great mistake.

The word rendered "judges," *Shophetim*, signifies not only to judge, to determine causes, but also to do justice, to vindicate, to avenge. The judicial idea belonged more to the office in the time of the minor judges, the Jethronian prefects or justices of the peace, under Moses. The avenging idea is more prominent in this later period.

These Judges were, the rather, military commanders, or avenging deliverers, who were raised up to rescue and deliver Israel from the power of their oppressor-enemies. Deliverance accomplished and the people led back to peace, they continued to occupy the chief place, the place of ruler and judge. Not so uncommon a thing for successful commanders of armies to come into the place of chief magistrate of a nation. The office of this Book, then, combines, for the most part, the functions of deliverer or military commander and of judicial magistrate.

There were fifteen of these officers in all, and the history of all excepting that of the last two, Eli and Samuel, which is in First Samuel, is recounted in this Book.

### The Contents of the Book

The Book consists of twenty-one chapters and is divided into three parts: introduction, main history, and appendix.

#### Part I

##### THE INTRODUCTION—Chapters I.-III. 4

This part covers a sort of interregnum of about thirty years, and describes the state of the Israelites after the death of Joshua until the occasion of raising up Othniel, the first Judge.

Under the influence of the solemn promise which they made to the dying Joshua—"Nay: but we will serve the Lord. The Lord of our God will we serve, and his voice will we obey" (Josh. xxiv. 21, 24)—they for a time walked humbly before Him. They had been divinely commanded to expel, yea exterminate, the wicked idolatrous Canaanites, and some of the tribes continued to carry on this work. But after destroying a few cities they contented themselves, contrary to command, with making others tributary to them. Finally they stopped short, allowing their enemies to



retain nearly all the sea-coast and several strongholds in the interior. Religion coming thus to enter into conference and make terms with irreligion, the Israelites began to adopt the very heathenism with its hateful idolatries which God sent them to drive out! The result was, in the next generation, a decay of faith and corruption of life. "The children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served the Baalim and the Asherah" (iii. 7). Now we come to disciplinary measures and lively times, which introduces us to—

## Part II

### THE MAIN HISTORY

#### Chapters III. 5—XVI. 31

Here we have an operating cause and a remedial correction: the cause, the recurring lapses into idolatry and corruption on the part of the Israelites; the correction, the series of invasions and oppressions which God sent, or permitted to come, upon them to discipline them back into true worship, obedience, and purity.

#### Invasions and Oppressions

1. The first, iii. 5-11, was by Chushan-risha-thaim and the Mesopotamians; Othniel, the valiant nephew and son-in-law of Caleb, the deliverer. Time of subjugation, 8 years, subsequent peace 40 years, at the close of which, because of relapse into idolatry, came—

2. The second, iii. 12-30, under the eastern Moabite King, Eglon, with the allied Ammonites and Amalekites. Judge Ehud, a wily, left-handed Benjamite, assassinated the King and delivered Israel, thus ending an 18 years' servitude and bringing in an 80 years' peace.

It seems to have been during this time that the Philistines made an incursion from the West, and Shamgar with his ox-goad was the deliverer, (iii. 31).

3. The third, iv. 1-24, was by the northern king of Canaan, Jabin, whose general, Sisera, enabled him to mightily oppress Israel 18 years. The prophetess, Deborah, aroused Barak and some of the northern tribes to effect a deliverance which lasted 40 years.

The success of the memorable Jewish campaign was celebrated in an ode of wonderful poetic fire (see chapter five) composed by Deborah, the only outpouring of the prophetic soul on record from the death of Moses till we reach the time of Hannah and Samuel.

4. The fourth, chapters vi., vii. and viii.,

was by the Midianites from the South, who ground the Israelites into the dust for 7 years, when God raised up Gideon as a deliverer, "and the country was in quietness 40 years in the days of Gideon" (viii. 28).

After him, Abimelech, Tola, and Jair held the chief place, ix., x., whose tenures were apparently in national peace and prosperity, for no invasions are reported, when the old story of apostasy is repeated (viii. 33), which brings on—

5. The fifth, xi., xii. 1-7, which was by the Ammonites, who held the trans-Jordanic territory in subjection 18 years, and deliverance came through the outcast Jephthah.

After him, Ibzan, Elon, and Abdon, xii. 8-13, inconspicuously hold the judgeship, during which time of 25 years a fresh relapse brings on—

6. The sixth, xiii to xvi. 31, which was by the Philistines, who held the Israelites in sore bondage for 40 weary years. With the vivid and romantic history of their deliverance by Samson, the main body of the Book of Judges may be said to end.

## Part III

### THE APPENDIX—Chapters XVII-XXI

The last five chapters give the narrative of events which transpired much earlier than would be inferred from their position in the book. Here are detailed certain memorable transactions which occurred not many years after the death of Joshua, and which are thrown together at the end of the book in order that the thread of the preceding narrative might not be interrupted. This fact, understood, will relieve the difficulty which the ordinary reader has felt because of an apparently disorderly presentation of historical events.

Here is illustrated the lawlessness and confusion which obtain in a time when, as the record says, "every one did that which was right in his own eyes" (xvii. 10). We see strikingly portrayed—let present-day statesmen note well—the disorder and danger which prevail in a nation without a settled magistracy, a centralized government, or a unified head, or when the authority of law is placed below the individual will. Painful reading it is; painful reading the whole book is,—sin and punishment from beginning to end. But God is training his people (ii. 22), developing His redemption plan, and—teaching us? This appendix is a story, in several particulars, of—



### Confusion, Civil and Religious

1. The idol of Micah and its worship, at first privately in his family (xvii) and afterward publicly in the tribe of Dan (xviii).
2. The Danite invasion and what came of it (xviii. 1-29).
3. The Levite and his concubine—a singular violence and detestable murder (xix).
4. The almost extinction of the tribe of Benjamin (xx., xxi., B. C. 1413).

## Complete Harmony of the Resurrection Narratives

By the Reverend Edwin Deacon, Meadows, Idaho



WHILE Christian scholarship has never found any real difficulty in reconciling the various accounts of the Resurrection of Jesus Christ, as given in the four Gospel narratives, it has not been the privilege of the writer to see a complete harmony of those narratives, using all the words of each Gospel writer, with explanatory comments interposed, in which a proper emphasis is laid upon the rapidity with which the events were occurring.

In this article the attempt is made to furnish such a combined and connected account. Placing each incident in its supposed chronological order, and inserting, here and there, such explanatory remarks as is deemed necessary or helpful.

Where the Evangelists have recorded the same incident in different words, it would have been an easy matter to have re-worded the narrative, selecting and using only so many of their words as were necessary in order to form one complete statement, which included all of the facts. But the writer has deemed it wiser to use all the words of each of the Evangelists, grouping those words by incidents, that the harmony of thought, and the utter absence of conflict, may be the more clearly seen. In doing this he has used the King James Version, as he believes that version to be more widely read than any other.

Throughout the four Gospel histories, it is quite apparent that the writers placed the emphasis on the *facts* recorded, and gave comparatively little attention to their exact chronological order; in their reports of the events of the resurrection morning that same literary characteristic is apparent.

What of the Book of Judges? Let us continue our vision: the failure of the elect in heavenly places, failure arising from making leagues with the Canaanites instead of overcoming them—that is the Book of Judges.

No leagues with Canaanites. Our Canaanites may be somewhere in civil, business, social, domestic life, in the church even, aye in our hearts. There is but one way we should deal with them. Compromise is condemnation: extermination is salvation.

The portion of the resurrection narrative covered by this article is found in the following passages, Math. 28: 1-15, Mark 16: 1-11, Luke 24: 1-12, and John 20: 1-18, and all of those passages are used in this harmonized narrative.

The real *key* to the resurrection narrative lies in the fact that several important events were occurring in different places at the same moment, *e.g.*, while a group of women were hurrying *from* the sepulchre along one road, to one part of the city, Peter and John were on the run *to* the sepulchre from another part of the city, and at that moment in still another part of the city the Watch or Guard were seeking the Chief Priests. And if we can mentally put ourselves into the circumstances of that exciting hour and walk, and run, and speak, and listen, and feel, with those on the ground, all their words and actions become very human, very natural and real to us.

In the Gospel records no attempt is made to describe the actual resurrection of Christ, for in the darkness of the early morning hours, all unseen, and unheard, Christ had risen from the dead, and left the tomb. The soldiers, of course, know nothing of this, so they remain quietly on guard. It is at this point that the Gospel record of the event begins.

"And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." Math. 28: 2-4.

As soon as the guards are physically able to do so, they hurry away from the place.

They are conscious of their own innocence, but they know also that their lives are now in jeopardy for allowing the tomb to be opened. They could not have prevented it, but how could they convince Roman Officials that an angel from heaven had broken that seal? They hurriedly discussed the problem among themselves. Then they decide to go to the Chief Priests, at whose request they had been placed on guard, and honestly report to them all of the facts. But other things are now occurring, for immediately after the soldiers leave the tomb, the women arrive, knowing nothing of what had occurred, not even knowing that the tomb had been sealed or that a guard had been placed there.

### *The Hour*

"In the end of the Sabbath, as it began to dawn toward the first day of the week." Math. 28:1.

"And when the Sabbath was past . . . And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1-2.

"Now upon the first day of the week, very early in the morning." Luke 24:1.

"The first day of the week . . . early, when it was yet dark." John 20:1.

Matthew is perhaps the most exact as to the hour: "as it began to dawn." If Mark had meant the time when the sun was passing the horizon, he would hardly have said, "very early in the morning;" not in that country. But the beginnings of the dawn would be the evidence that the sun was coming up, while at the sepulchre it would still be quite "dark," as John tells us.

### *Personnel*

"Came Mary Magdalene and the other Mary." Math. 28:1.

"Mary Magdalene, and Mary the mother of James, and Salome." Mark 16:1.

"It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them."

"And certain others with them." Luke 24:1, 10.

"Cometh Mary Magdalene . . . unto the sepulchre." John 20:1.

Luke seems to be the most exact. There was a company of women. Each writer names one or more of the prominent ones.

### *Their Purpose*

"To see the sepulchre." Math. 28:1.

"Had brought sweet spices that they might come and anoint him." Mark 16:1.

"They came unto the sepulchre, bringing the spices which they had prepared." Luke 24:1.

### *Problem of the Stone*

"And they said among themselves, who shall roll us away the stone from the door of sepulchre?"

"For it was very great."

"And when they looked, they saw that the stone was rolled away." Mark 16:3, 4.

"And they found the stone rolled away from the sepulchre." Luke 24:2.

"And seeth the stone taken away from the sepulchre." John 20:1.

Mary Magdalene now feels that someone ought to report this important fact to the apostles at once, and knowing where she can quickly find Peter and John, she hurries to them, leaving the other women standing before the sepulchre.

"Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him." John 20:2.

As soon as Mary started on her errand, the other women entered the sepulchre.

### *Vision of Angels*

"And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments." Luke 24:3, 4.

"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment." Mark 16:5.

Two persons are seen, but as one does all the talking, Mark speaks only of him. Sitting, when first seen, they immediately rise to speak to the women.

### *The Fear*

"And they were affrighted." Mark 16:5.

"And as they were afraid, and bowed down their faces to the earth."

### *Reassured*

"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified." Math. 28:5.

"And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified." Mark 16:6.

### *The Wonderful Message*

"They said unto them, Why seek ye the living among the dead? He is not here, but is risen." Luke 24:5, 6.

"He is risen; he is not here, Behold the place where they laid him." Mark 16:6.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay." Math. 28:6.

### *The Wonderful Mission*

"And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." Math. 28:7.

"But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him as he said unto you." Mark 16:7.

"Remember how he spake unto you when he was



yet in Galilee, Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." Luke 24:7, 8.

### *Obedying Orders*

"And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word." Math. 28:8.

"And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid." Mark 16:8.

They were afraid to report these marvelous things to the men they met on the street. They would not be believed, and might be hindered or detained. They must first find the disciples and report to them as the angels had bid them.

From the time the women entered the tomb until they left it would not be over two or three minutes. They were hurrying along some road into the city.

### *The Guards Report*

"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." Math. 28:11-15.

While the guards are seeking the high priests, and the women were on their way to the city, Peter and John, having heard from Mary that the tomb was empty are on the run for the sepulchre. Mary is following them back to the tomb, but more slowly.

Luke in relating Peter's run to the tomb did not think it necessary to mention the fact that John was with him. But John, as he afterwards tells about it, is keenly conscious of the fact, that he ran with Peter that day, and what is more, that he outran Peter, and so was the first of all the apostles to look into the empty tomb.

### *Peter and John Visit the Tomb*

"Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass." Luke 24:12.

"Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh

Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home." John 20:3-10.

Peter and John had not yet heard of the resurrection or of any angels. They simply know that the tomb is empty. About the time they leave the tomb, Mary returns to it.

"But Mary stood without at the sepulchre weeping: And as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou?" John 20:11-13.

Mary weeping profusely seems not to have recognized their angelic character, but answers and turns away as if they were men.

"She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father." John 20:13-17.

Perhaps meaning, cling not to me, hold me not, you will see me again.

"But go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:17.

It has now been several minutes since the other women left the sepulchre and they are well on their way back to the city. Jesus vanishes from Mary's sight and instantly appears to those women.

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." Math. 28:9-10.

Mary from the tomb, and the other women from some place on the road all now hurry on their joyous errand of spreading the news. For they had all talked with angels, and also with the risen Christ.

It is rather remarkable that not an apostle, nor any Christian man has yet seen either angels or the risen Christ. It was honoring womanhood in a new and remarkable manner.

"Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." John 20: 18.

Mary Magdalene probably returned at once to Peter and John, as she seems to be the only one of the women of whose actions John has personal knowledge, and as they were the ones to whom she hurried with the news of the open grave, to them she would most naturally return with the still more wonderful news of Christ's resurrection. They had believed her story of the open grave, but her second story of the risen Christ was too much for them.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that she had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not." Mark 16: 9-12.

And, lastly, as a comprehensive statement concerning all of the women who, on that

memorable morning, went early to the sepulchre and talked first with angels, and then with the risen Christ, and then immediately reported to the disciples, Luke tells us,

"And returned from the sepulchre, and told all these things unto the eleven, and to all the rest."

"It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles."

"And their words seemed to them as idle tales, and they believed them not." Luke 24: 9-11.

Thus it will be seen, that, when careful attention is given to the natural order, and synchronous character, of the events, and to the natural human emotions of that exciting hour, every vestige of the supposed conflict vanishes, and the records are seen to supplement and confirm one another; each writer relating those facts which seemed to him the most important, or with which he was most familiar.

## Dr. Griffith Thomas

An Appreciation by His Friend, Dr. Dyson Hague, Toronto, Canada



WITH strange suddenness a great and strong life has been brought to its predetermined end. With no apparent decay of his great physical powers, with his eye not dimmed, nor his natural force abated, it hath pleased our Heavenly Father to remove to the sphere of higher service one of the strongest of the strong men of our day. Dr. Griffith Thomas was, in every sense of the word, a strong man. Physically, he seemed, to those who knew him intimately, incapable of weariness. Mentally, his powers seemed unwearying and, during the last year or two, instead of lessening, he seemed only to increase activities that must have been an ever greater strain upon body, mind and heart.

He must have been a prodigious toiler. He certainly carried out in his career the Apostolic injunction to be steadfast, unmoveable, always abounding in the work of the Lord. His literary output, from week to week, was in itself a marvel. Not only had he three or four columns weekly in the *Sunday School Times*, and four or five columns weekly in one of the leading journals of Canada, the *Toronto Globe*, but continuous articles also, covering two to four columns, in *The Evangelical Christian*, the *Moody Institute Month-*

*ly*, the *BIBLE CHAMPION*, the *Life of Faith*, and the *English Church Record*, of London.

But these were only, after all, a fraction of the production of his pen. From year to year, during the last 25 or 30 years, volumes have proceeded from his pen with extraordinary regularity. His first work, *The Catholic Faith*, was the one that probably established his reputation first and foremost, and it will always remain a classic for the evangelicals of the Church of England. His next work on the Communion, *A Sacrament of Our Redemption*, will always stand as a very fine piece of liturgical work. His works also on *Genesis*, *John*, *The Acts*, *Romans*, *Hebrews*, *Peter and Colossians*, and his writings upon *The Holy Spirit*, and upon *Life Abiding*, and *Christianity is Christ*, and his *Methods of Bible Study*, *Grace and Power*, *Strongholds of Truth*, *The Grace of God*, *The Prayers of St. Paul*, and *The Work of the Ministry*, are samples of his extraordinary literary energy. But when the writer a few months ago saw that Dr. Griffith Thomas had taken on a three or four-column weekly work in *The Christian on Through The Word—Notes on Daily Readings*, he said to himself: I hope this is not the last straw on the camel's back. I hope that this



will not be too much for him. In fact, it makes one think of what the railway porter said to the Bishop of London one day when amidst all the confusion and work of a very busy day, the porter's calm and placid acceptance of the extra strain evoked from the bishop the astonished exclamation: "I don't see how you do it!" and the answer came: "You ought to know, sir. By the grace of God." Surely nothing but the empowering Spirit of God and a complete dependence upon His strength enabled our friend to do it.

And as he was strong in body, strong in mind, he was, above all things, strong in convictions. It is that which makes his loss so incalculable. Many men speak and speak well; many men think and think clearly; but he was one of the few outstanding men who knew what he believed, and knew why he believed it, and was not ashamed of the Gospel of Christ, or of His Second Coming. He knew it was the power of God unto salvation. He knew not only what but Whom he believed. His voice was like a clarion that gave no uncertain sound. He was so confident, so calm in his confidence. On the Rock, he was a rock.

We speak of men as pillars of the Church. Dr. Griffith Thomas was in very deed and truth, a pillar. The students who listened to his lectures in Wycliffe College, Oxford, and Wycliffe College, Toronto, heard the words of a man whose voice never quivered with an accent of doubt. No words of distrust or unbelief were ever evoked by his teachings. No reader ever put down one of his books, no listener ever left his church or meeting, no student ever went away from his classes, with a sickening sense of sinking faith with regard to the inspiration of the Scriptures, the authority of the Word, the Deity of Christ. If critics thought he was dogmatic and declared his views without special deference to the views advanced by others, it was because his eye was not upon man but upon the Master, and his thought was not to retail the theories and opinions of the learned of this world, but to give the mind of Christ. He was, like St. Paul, a great fighter for the faith, and his joy was the joy which warriors feel in foemen worthy of their steel. As a Bible champion, he was unequalled; and it may be said without exaggeration that his work during the last ten or twenty years placed him among the first half dozen of the foremost and strongest witnesses to the truth of the Bible and the Gospel in the twentieth century.

It was the writer's privilege to know him very intimately and to be associated with him in various ways in his college and literary labors. He was not, as many supposed, a narrow man, nor was he non-progressive. He read most widely and was a many-sided man. He loved music, sang well, and had a repertoire of good stories unexcelled by many of the best story tellers of this continent. His sense of humor was vivid and keen, and his delight in men and things, in flowers, and children, in the open life of the sea and the hills, shows that he could have written himself down as a lover of his fellowmen.

Almost the last mission that he conducted was in the Church of the Epiphany, in Toronto, when he repeated, by request, the addresses on the Epistle to the Hebrews which he gave a year or two ago at Keswick; and preached every evening to crowded congregations a series of most attractive and heart-searching evangelistic sermons. As an evangelist he appealed with great earnestness and striking force.

The removal of great leaders in the very strength of their life will ever be one of the unsolved mysteries of this dispensation. Why he should be taken, whose voice was so true and strong, and a thousand others left whose main function seems to be not to fulfill but to destroy, passes our comprehension. We would not be Christians if we sorrowed with the sadness of those who have no hope. Rather should we rejoice and pray that, more and more, God will raise up men convinced and convincing, valiant for the truth, loving with a great love the Son of God and the Word of God; men of tireless zeal and unflagging toil, able to teach others also.

He is gone who seemed so strong to us. Never more will we hear that inspiring voice, or read fresh words from his inspiring pen. But we thank God for what he was and did, and take courage to go on. And Dr. Griffith Thomas we will ever remember as one of the noble army of the witnesses, who fought the good fight, who finished the course, who kept the faith.

\* \* \*

A saint is one who is so completely committed to Christ that no bribe can shake his allegiance.—*Lawrence Keister, D.D.*

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"Many as the waves, but one as the sea," is the motto of the true church of Christ. But equally true is it of the works of God and the Word of God.—*F. N. Peloubet.*

## Be Ye Perfect

By Lawrence Keister, D.D., Scottdale, Pennsylvania



MY words shall not pass away, says Jesus, they are spirit and are life. Men need such words because they are immortals. Heaven and earth shall pass away but our Lord remains and his words are no less durable for they are expressions of his mind and heart. They concern us. "Be ye perfect even as your Father in heaven is perfect." "If thou wouldst be perfect go sell that which thou hast and give to the poor." "Every one when he is perfected shall be as his teacher." These words spoken to imperfect men teach us that there is a sense in which men can be perfect.

We are not in doubt as to the author of these words. We do not attribute them to Peter or James or John, nor to the Pharisee who went up to the temple to pray though he had his idea of perfection. Perhaps all men have some such an idea. His thought is this: Be perfect as I am perfect, I fast twice in the week, I give tithes of all I get. But he failed to mention his omission of the weightier matters of the law, justice and mercy and faith. He had his own standard of perfection and he measured up to it just as many others have done from that day to this. What an off hand method of self-vindication, what a self-made salvation that places him above criticism and beyond investigation, what a respectable way of pronouncing himself perfect!

The texts under consideration are not the teachings of the Pharisee or originally of the disciples of Jesus but of Jesus himself. He it is who gives the word perfect its best meaning. Be ye perfect as your heavenly Father is perfect, perfect in love, in good-will without any ill-will, perfect at the center of life and the source of action. Love is the subject of the paragraph, love as the right relation of man to man, love as seen in the character and life of God. The good and the evil, the just and the unjust are not the same in his sight, nevertheless he sends his rain and his sunshine on both classes. His good-will reaches all men even those who are not responsive to him.

Jesus here describes his followers as "sons of your Father who is in heaven." The Christian fills out the relation of father and son, a relation that properly recognizes both. If there is love in the One, there must be in the other; if love is supreme in the One, it must

be in the other also. Thus sonship is interpreted in the light of fatherhood even in the case of our heavenly Father.

"Perfect as your heavenly Father is perfect," what a standard to set for men, even Christian men! But we must remember that it was set by Christ. It is for men created in the image of God and saved by the strong Son of God. We must remember too, that he says "*your* heavenly Father," bringing him near to us and us near to him. The title to perfection in love and even to heaven is wrapped up in that word "*your*". Jesus must have thought so and his disciples are to think as he thinks and thus bring their life to his standard.

"If thou wouldst be perfect," — he is speaking to a young man with life before him. The case is hopeful. This young man thinks and looks and moves in the right direction. But he lacks one thing and when his imperfection is pointed out he is dazed. He falters and fails just where opportunity opened to him. He was above the average but not perfect in the estimation of Jesus who knew him better than he knew himself.

No protest was offered by this young man and no effort made to lower the standard set by Jesus. He knew it was higher than he had attained or was willing to attempt. This solution of his life problem was unexpected and unacceptable. If Jesus is a keen critic when pointing out our imperfections, he is also a sufficient Savior when he offers the remedy. He represents the positive as well as the negative side. Shall he not speak whose words are spirit and life, and whose aim is the perfecting of men?

No follower of Christ can reasonably object to his standard of perfection. The Christian follows Christ because Christ is a worthy leader. When he comes to Christ he comes as a free moral agent but it takes all there is of him to be a Christian. He is capable of his allegiance if he knows no other. Anything that is out of harmony with this relation must be consecrated to another use. The spirit that is bound must be made free. The life as a whole must be Christianized and any hindrance eliminated. Possessions, education, occupation must be made to fit into Christian life for they cannot be permitted to dominate or divide.



"If thou wouldst be perfect", the choice is left to him. It is a case for individual initiative. How our Lord respects his will! How gentle and earnest he is for religion is a personal relation. He knows that he is addressing one who holds his duty and his destiny in his hand. How respectful and yet how confident he is when speaking of things invisible and eternal. The path is plain and open, the path to present duty and future reward. "If thou wouldst," "if thou wouldst."

Our third text is no less suggestive, "Every one when he is perfected shall be as his teacher," able to teach, able to lead men without being ditched in error. Here is an ideal our Lord alone could conceive, an honor he alone could confer. Is it not enough to rank with him as teachers and leaders?

But it costs us something to be perfected, to remove the beams from our eyes, to cultivate spiritual sight, to see as God sees. Egotism has more than one blind spot. Clear visioned and far-seeing, Jesus invites his disciples to be like him in this respect, to stand by his side as God's representatives among men, to exercise in his name his office as teacher and leader.

On the lips of our Lord the word perfect

has a very definite meaning. It touches the center and reaches the circumference. It is practical and profound. Our tacit assumption of sufficiency if not superiority hinders its acceptance. Ever ready to point out the mote in a brother's eye and ever reluctant to cast out the beam that vitiates our own vision, we fall short of the Christian ideal. Our cherished sin must be renounced and our personal prejudices also if our words are ever to be like the words of our Lord, the words of spirit and life.

Our Lord makes no mistakes of head or heart. He teaches the truth because he is the truth. He never misleads for he is the way. He is positive and even self-asserting without being egotistic. His words have value, they never lose their value, they never pass away. He stands alone as a Teacher and a Leader, yet Christian people are invited to stand by his side and minister in his name. They are called upon to accept an ideal that is designed to bring into their life a new value and a new vigor as they obey the voice of the only perfect One we know speaking to them, imperfect as they are, and saying, "Be ye perfect."

## The World

By William H. Bates, D.D., Greeley, Colorado

### The World and the Church



F Satan is the Head of the World, "Christ is the Head of the Church" (Eph. 5:23). But just what is the Church?

The Lord Jesus Christ came from heaven to this material world, into (not under) the world-system, unto the world-people, God's messenger to an apostate, rebellious race. Our first parents, under stress of temptation, yielded allegiance to Satan, were expelled from the paradise of God (Gen. 3:24), into the wilderness, under Satan's dominion. Jesus goes into the wilderness, meets the tempter in conflict on his own ground, and vanquishes him. Then the Victor would rescue and save the lost subjects of Satan. He proclaims the gospel, the good news, of salvation. He calls men to Himself, invites them to transfer their allegiance back to God. They who thus do are made the children of God, are endowed with a spiritual life, are saved; they are begotten of God unto a divine sonship (Jno. 3:3; Titus 3:5; Gal.

4:7). Whatever may be the relation of this act of the individual to God's antecedent purpose and grace, it is at this point that the church in the World begins.

They who hear and heed Christ's call, are, in Scripture language, Rom. 8:28, *kletoi*, "the called;" or again, Matt. 24:31, *eklektai*, "the elect," the called (or chosen) out; and these constitute what the Scriptures call the *ekklesia*, "the church." We are thus brought to sharply distinguish between the church and the world. The actual church consists of those who, hearing the Saviour's call, come out from the world, transfer their allegiance and love to God, evidencing the fact by leading the life of the children of God. They who do not, in fact, do this, no matter what they profess, are not of the church, but of the world; and they who do do it, are not of the world, but of the church. This is the church as it is apprehended in the mind and purpose of God, and it is to be presented to His Son, "a glorious church, not having spot, or wrinkle, or any such thing" Eph. 5:27). Here

may be found what some are pleased to call "the invisible church."

By confessional word and deed, they who hear and heed Christ's call become known. They take on organic form. The spiritual becomes phenomenal, the invisible, visible. Others, too, become associated with them, as a mixed multitude became attached to the Israelites in their journey from Egypt to Canaan (Ex. 12:38; Numb. 11:4). They all belong to the same assembly. It is composed of "wheat" and "tares,"—largely of wheat, let us hope. Of the 115 times the word *ekklesia* is used in the New Testament, it oftenest denotes the church in this secondary, larger, looser sense. The term "ecclesiastic" has become very elastic. But of course the church, in this looser sense, ought to come

to coincide with the church in its primary and stricter sense, as the spiritually regenerate of God.

The true church on earth, they who hear and do heed Christ's call, have their location in this material world, the same as others. They are among the world-people, but they are not *of* the world-people. They move in the world-system, but they are not under it: they are not subject to it, nor to its head. They are subject to their own Head, the Lord Jesus Christ: they are under the church-system, the laws, precepts, and principles of which are revealed in the Divine Word.

Such is the Church as distinguished from the World.

NOTE—This is the fourth of a series of eight articles on "The World," by Dr. Bates. The first appeared in the May issue. The fifth will appear in the September issue.

## The Weakness of Modernism

By Miss Ruby Yelverton Burgess, Williamson, West Virginia

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55:8, 9.

"For the wisdom of this world is foolishness with God." I Cor. 3:19.



R. TILLET, a Methodist-Modernist, states a representative view regarding the inspiration of the Bible. He says, "Two things, only, constitute the fundamentals of faith—

(a) Conception of God as absolutely a perfect, moral being.

(b) Conception of the absolute moral perfection of Christ.

He believes the Bible inspired only to the extent and insofar as it is *true*; that this truth is not invalidated by the discovery of errors in the Bible due to the human element. Therefore, whatsoever clashes with one's conception as to what constitutes the moral perfection of God may be thrust aside as erroneous and unworthy of credence. Likewise, whatsoever is found which might be considered "un-Christ-like" may be repudiated in all conscience. For instance, Dr. Tillett does not think Jesus ever did so un-Christ-like a thing as to curse the barren fig-tree, or send devils into swine so that the latter were destroyed. Consequently he feels no compunction about slashing out those portions of the Bible which record them.

At first blush, this sounds reverent and lofty, but in its subtle phrasing is concealed the veriest blasphemy. It means that the finite and fallible human mind may, in the exercise of its feeble powers, form its own individual conception of Divine perfection. Numerically speaking the polytheism of pagans and the tribal gods of the savages will be as nothing compared to the multiplied gods which human individuals conceive. The ethical views of men vary. Must Moses, Luke, John, Matthew, Paul, be accounted blunderers and falsifiers because, as eye-witnesses they have recorded facts which do not fall in with some men's notion of Divine perfection? "There is a way that seemeth right unto a man but the end thereof are the ways of death." The times when men have tried to establish authority upon individual conceptions of right, they have ended in anarchy, bloodshed, and national calamity,—when "every man did that which was right in his own eyes." The thought-life controls the volitional, but there must be *some* authority by which individual conceptions can be measured, else there is social disorder, mental confusion, and spiritual atrophy.

If Creeds be unimportant in the religious life why do we have constitutions and by-laws in national, social and business life? We do not say respecting Bolsheviks and I. W. W. in our country, "It makes no difference what people believe." What people believe is the



basis of their actions, else we would have no fear from Red propaganda.

It is the rule of the modernist to exalt his reason as a standard of judgment for things Divine as well as human. If reason is a product of evolution (basis of modernist thought) wherein can it be accorded infallibility in matters of faith and judgment? The light of reason burns dimly in even the greatest of intellects when it comes to discerning the things of God. Its feeble rays can never penetrate spiritual truth. Since Adam men have had to search for God with darkened intellects. However brilliant the human mind may appear, it is, after all, only human brilliancy, and in contrast to the light which revelation gives is merely as the light of the glow-worm to that of the sun.

It is interesting to see how these blue-penciled and pen-knifed Bibles belonging to the modernists reflect the egotism of the one who wields the canceling instrument. All those portions which reveal man in his fallen, sinful state are removed and forgotten. The texts which, wrested from their blue-penciled contexts, seem to magnify man as a little god in process of becoming a greater god, are reiterated and emphasized.

The Bible "fool" instead of referring to one of feeble mind, rather implies intellectual keenness which has gone astray in its estimate of first values. The keenest mind may be just as biased and unbalanced in its keenness as the feeble-minded in its feebleness. It is said there is more or less insanity in us all. The genius, noted for his "brilliancy," is apt to be noticeably lacking in intelligence respecting those things which lie outside the realm of his own particular interest. As saplings trees may veer in a certain direction so long that they grow that way and remain in a warped and leaning position. Such is the "uprightness" of some of those who would censor the Bible and rule out all that cannot be reconciled with their particular view, occasioned by particular "bent." Professing to honor and exalt Christ they dishonor Him by the method of interpretation which they employ.

The ark is not to be touched without consequent penalty. What is the advantage of a system in which the ultimate conclusion is that man is but a "cosmic accident." Is not this the germ idea which will destroy every vestige of civilization, rather than fulfill a peace program, and cause men to rush at each others throats, lusting for "individual rights?"

Dr. Tillett will object to such a generalization of his pet philosophy, but two generations will suffice to prove the essential character of Modernism. Many men of thoughtful mind rightly fear the result when the man on the street accepts the arm-chair philosophy that man is but an "animated clod."

Modern optimism hopefully reassures them that education will rush to the rescue of civilization, should it be endangered when this materialistic gospel is accepted by the masses. Can education save that which with its own hands it has torn down?

Many pastors within the fold are given to parading Unitarian and infidel views as if they were sudden flashes of new and fuller light. It is inconceivable that these apostate Baptists, Methodists, Presbyterians, Episcopalians, should, with injured innocence declare themselves true to the faith when they have so completely within their reach organizations and systems which fully answer to their beliefs, and are in full sympathy with their efforts to discredit the Bible.

The Protestant Churches are not quarreling among themselves. They are in protest against a "foreign" religion imported from without and propagated from within.

The purpose of Creed was thus stated by one of modernist mind: "Creeds ought to be guide-posts along the highway to guide the traveler—not to obstruct his going." Certainly. Without definite concrete expressions of faith we would hardly know "where we are at." We are still in doubt of that fact, however, concerning the modernist who camouflages the guide-post with such a confusion of Christian terms and pagan ideas that we do not know which way they are going.

The Bible is a big book. Is it a "hindrance" to summarize its teachings in a brief Creed? And if an organization is founded upon those teachings so summarized, whosoever finds himself out of harmony with the Creed is at perfect liberty to make one of his own. He is not called upon to change the constitution of the church.

The trend of modernism is sinister. There are varying shades of liberal thought, but the milder shade shows great tolerance and sympathy with those of extreme tendency, rather than with the orthodox view, which puts them all in the same class. The mild liberalist holds to the principles of evolution while at the same time professing loyal adherence to "the faith once for all delivered." Their

pious and reverent talk deceives the unwary into thinking that evolution is not so grave a thing, after all.

Certainly the children or grandchildren of those who adhere to this mongrel religion, composed of an admixture of pious talk and materialistic philosophy, will not be so blind. In another generation the issues will be more sharply revealed. Children of a false faith begin their logical conclusions where their fathers left off, and fifty years will suffice to uncover the terrible root-principle of it all.

In trying to reconcile Christianity and evolution one merely reveals his own shallow conception of both. The difference in life is far deeper than surface appearances. Formerly, when a man confessed himself as a Christian one wondered if he were a Methodist, Baptist, or what. Now our first inquiry is whether he is orthodox or a Modernist.

Why are some Christians so anxious to adopt a friendly attitude toward evolution? If it is a desire to appear scholarly it is time that they were reminded that such scholarship is out of date. The latest returns of science, and research, and discovery repudiates the "established facts" of evolution and the "assured results" of higher criticism. The scholastic pose of many is but a preconceived notion which they have bolstered up with imaginary evidence.

The extent to which such a bias will carry even the most brilliant of men is illustrated in the case of a certain minister who carries the titles of D.D., LL.D., and D.C.L., showing that even scholarship does not safeguard one against foolishness. He is on record as saying (from an evangelical pulpit, too), "To the great treasure of human knowledge it cannot be said that Jesus added anything . . . He seems to have been upon the same level as the average uneducated man of his time. He gave no counsel as to the right ordering of human affairs. He offers no cure or readjustment. As an example to follow his life will not serve. It does not furnish the material. I was driven to confess to myself that his teachings not only could not but ought not to be followed."

If Christ is not God then this is not blasphemy. It is the inevitable conclusion reached sooner or later by those who hold to the evolutionary theory. Naturally, if evolution is in process, men today are wiser and holier than Jesus Christ. These Solons reverse the order of John the Baptist: "He must increase, but I must decrease."

It is not so much for this generation that we fear, though the danger is grave, but for those of the next generation who, with the germinal ideas of mechanism and determinism given them in the philosophies of today, through sugar-coated "theistic evolution," will grow a harvest of fatalistic conclusions which will be reaped in blood and anarchy.

Scholars as eminent as the destructive critics are able to refute every claim of these critics, yet modernists get up in their pulpits and say "*all scholarship is agreed*" with me. It is monstrous conceit that ranks no one as a scholar who does not agree with their way of thinking.

The twelve spies sent out to view the Promised Land looked upon themselves as mere ciphers beside the giants of the land,—as indeed they were. But ten of them forgot to place the unit before the ciphers which would put strength into perfectly helpless men. Properly they viewed themselves thus: 000,000,000. An indefinite string of ciphers would add nothing to their strength. In other words, an army of Israelites, minus God, could not have availed against the mighty sons of Anak. If they had remembered to count God in their undertaking their strength would have been as 1,000,000,000.

So it is with the wisdom and power of human intelligence. "The fear of the Lord is the beginning of wisdom." If we do not take God into account we are but multiplied ciphers—no more.

The weakness of Modernism is the weakness of human intelligence. No matter how brilliant it may be concerning things under the sun, it is still only an intelligence "under the sun." Unaided by revelation man is utterly helpless respecting eternal verities. The logic of human reasoning travels in a circle and inevitably brings us out "the same door wherein we went." We come back to the point from whence we started with no more "light" upon the mysteries of existence than we had when first we began to inquire. The ultimate heights of human wisdom can only bring us to less than the A B C of God's wisdom.

"They have rejected the wisdom of the Lord and what wisdom is in them."

\* \* \*

The nearer you live in the power of the Holy Ghost, the more keen you are to notice the approach of temptation and the more prepared you are to reckon yourself dead to the world of sin and lust.—*F. B. Meyer.*



## An Appeal to Caesar

By Henry J. Zelley, D.D., South River, New Jersey



EN, brethren and fathers, hearken; "With your hand on your headstone, your eye on the judgment throne, and your heart naked and open to the All-Seeing Eye, answer this question: What would you take as a reward or compensation for which you would be willing to have the Bible annihilated or demonstrated to be false? The Christian, who does not fear its punishments, cannot conceive of any gift or treasure that could form even a motive for such a loss. Solid globes of gold, vast as our sun and countless as the stars of night, with all earthly dominion and honor, would be as nothing. They are gone in a moment. A desirable exchange is unthinkable.

"Our message is to you. You have received something worth having and worth giving. 'Freely you have received, freely give.' You have a Divine Redeemer, 'a full, perfect and sufficient sacrifice, oblation and satisfaction' for your sins. You have a perfect salvation through faith. You know that 'the Son of Man hath power on earth to forgive sins.' You have 'tasted' of the good word of life. You know the power of an endless life. To you the word of God is of absolute authority. To you, in the name of God, by the price of your soul, on the authority of the Word, comes the message."

With these words of burning eloquence Bishop Charles H. Fowler, of the Methodist Episcopal Church, then its Missionary Secretary, began his great address, "The Message." The writer has borrowed them as a fitting introduction to an equally important appeal to the members of all evangelical churches, and especially to those who are members of synods, sessions, conferences, conventions, assemblies, and other official bodies of the great evangelical denominations.

Many of the pulpits are occupied by ministers who have rejected the Bible as the inspired Word of God, and are preaching pagan philosophy, instead of the Gospel. The fundamentals of our faith are assailed, and man is robbed of his hope in Christ.

Who is to blame for these conditions? You answer, the colleges, universities, theological seminaries and the church press. You are right, for these, with rare exceptions, are hotbeds of "modernism," which is but a new

name for disproved heresies, the revival of which is the result of Satanic propaganda.

Who is to blame? You may justly condemn false ministers, who have forgotten or ignored their ordination vows, and whose ministry is destructive rather than constructive. Any minister may have a right to assail the church from without, but only a traitor or an apostate will wound Christ in the house of His friends. No condemnation of such can be too strong.

But again I repeat the question, Who is to blame? And without waiting for other replies, would call attention to the fact that our institutions of learning, our periodicals and our churches are all supported by laymen. And laymen guard the door into the ministry. Without excusing ministerial apostates and heretical teachers, we are compelled to say that the laymen are responsible for existing conditions, for they alone hold the key to the situation.

Another question, What are you going to do about it? "With your hand on your headstone, your eye on the judgment throne, and your heart naked and open to the All-Seeing Eye," what are you going to do about it? The responsibility is upon you. How will you meet it?

Did it ever occur to you that the "boycott" originated in heaven? "Come out from among them and be ye separate saith the Lord." 2 Cor. 6:17. Of the disseminators of false doctrines, we are told that "he that biddeth him God-speed (greeteth him), is partaker of his evil deeds." 2 John 9-11. We do not favor leaving the churches and starting new organizations, at least, not at present, but would recommend Nehemiah's plan of housecleaning.

Every minister should be required by the officials of his church to answer these questions:

"Do you believe that the Bible is the Divinely inspired and inerrant Word of God?"

"Do you believe that Jesus Christ was conceived by the Holy Ghost, and born of a virgin?"

"Do you believe that only through the shed blood of Jesus Christ, atonement could be and was made for sin?"

"Do you believe in the physical, bodily resurrection of Jesus Christ?"

"Do you believe in future rewards and punishments?"

A negative reply, or a refusal to answer these questions, should be a sufficient cause for his rejection as a candidate, or removal from the pulpit of any orthodox church. The same questions should be asked of the president and faculty of every educational institution, and a negative reply, or a refusal to answer should be sufficient cause for withholding patronage. The same test should be applied to the editors of church periodicals;

for if they fail to teach and defend the doctrines of the church they are supposed to represent, they are unworthy of support.

In conclusion, brother laymen, "It's up to you." What are you going to do about it?" *"With your hand on your headstone, your eye on the judgment throne, and your heart naked and open to the All-Seeing Eye,"* What are you going to do about it?

## The Professor Careth for His Little Ones

By M. W. Herbertus



OW there was once a professor who lived in the state that is round at both ends. And his town was likewise round at the beginning but not at the end. And it had a sound like an address to the most famous city in Germany. And behold he lived in amity with his mother-in-law; for the two of them never had an unpleasant word. And he taught her to ride a bicycle that she might get the benefit of exercise in the open air. And she enjoyed it greatly.

But there came a day when they rode around the campus and a careless youth, also upon a wheel, ran plump into that of the lady and threw her off in spite of her efforts to dodge or stop. And she made tight of the affair, albeit she was hurled against the handle-bars with violence.

And one day during her bath she discovered a lump where she had been bruised. And then she wondered much, until she returned shortly to the Hub of the Universe and consulted her old physician. And he became very grave and pronounced it cancer of the breast and counselled an operation at once.

Now not long thereafter the professor and his family were to come east and go down to the farm where she had been born, and she decided to wait for them. They came, and there was a consultation. And the professor approved of the advice of the doctor but counselled the employment of a man who had specialized in that sort of thing for forty years. And his advice seemed good.

But she dreaded to go alone on a long journey and wist not how she would be able to get back again. And the professor said to his wife: "Go too, it is thy mother; thou must go with her." And she made answer: "What will become of the children?" and he said: "Lo, that is my job. I was taught by my

mother to be nursemaid to my infant brother when I was but eight myself, and I have not forgotten. Dost thou not remember that I gave thee counsel the first time thou didst try to adjust the most important part of thine infant's dress, which is held in place by a safety pin?" And she remembered and went.

Now it was haying time, and much depended upon the weather. And clouds began to obscure the sun. And Uncle Don hastened their departure while the sun was resting. And they went in haste. And the baby, eighteen months old, was tethered to the porch as usual in the open air. And behold he escaped and was next discovered under an apple tree and was returned to his place.

As the fruit was wild Porter apples and so sour that the pigs refused to eat thereof, nothing further was thought of the matter. But—the professor spent a sleepless night. And he made many adjustments of the safety pin. And in the morning he realized that he had not enough of those highly important but unmentionable garments to last beyond noon. And he was in distress.

He could not well get a horse, the washer-woman lived a mile away, three little ones must be cared for, Aunt Jean had no use for children, especially when sick, and she had too much to do already, and he was up against it and then some. There was but one thing to do and he did it.

Putting the fretting infant into his carriage in the dining room, he told the other boy, aged three and a half, and the girl, aged five and a half, that if they would be careful they might wheel the baby back and forth. They accepted with glee, the baby became somewhat quiet, and he procured a tub and went to work, albeit he knew of other things which he liked better to have a part in.

And the sun failed to come out, and the



haymakers were discouraged. And it came to pass that they returned to the house. And the cousin next door, known everywhere as the most original man in the county and the most mischievous, strayed down to discuss the weather. And he and Uncle Don came and sat on two chairs on a platform not thirty feet away, and they perceived what the professor was doing and became filled with hilarity. And they diligently inquired as to his occupation, and he made answer blithely, "Running a Chinese laundry." And they roared with laughter, and he joined in heartily, which spoiled all the fun for them. So they ceased their jibes and he washed on in peace.

Now his wife, who had once been a college professor herself, took a Mothers Magazine, which he occasionally looked at. And not long before he had read therein, "Two-thirds of a child's ill temper comes from its stomach: the rest can be controlled." And he had said, "Bosh!" and thrown the magazine down with disgust. And, behold, it came back to him and he could not get rid of it.

And he said to himself: "Go to, I will test this thing." And he did. He took shredded wheat and fresh blackberries, the first of the season, and cream and a tiny bit of sugar and gave thereof to the sick child. And the child slept. And the afternoon was peaceful. And he went to bed with the chickens. And the child stirred not till the morning light. And he rejoiced.

And, lo, a letter informed him that his wife would not be able to leave her mother on their return, and it begged him to take the little ones to see his people by the banks of the beautiful Kennebeck before they got back. And like a dutiful husband he went. And he had the three children and two suit cases, and he was not a large man, and his hands were full; but he arrived in safety and took a hack to the house and was received with open arms.

And he related his experiences and insisted that the infant was not yet so well that he dared risk a change of diet and so headed off the goodies which a fond grandmother had in store for all the children.

And he put the boy in a strange room and left him, but there was no trouble resulting. And he went in two hours and got the boy, whom he found awake and playing with his feet held in the air. And the next day the same thing happened. And the week was nearly gone, and the boy had not raised a

cry, albeit the other two were getting restless and a bit fussy.

And the grandmother became more and more sober and distressed. And he wondered thereat, till, at last, she could bear it no longer. And she confided to him her fears: "Something is wrong with that child, he will never live to grow up." And she sighed, while the professor roared with laughter. Whereat she was the more distressed, because she could not understand such levity over so dreadful a contingency. And he made haste to reassure her and said: "Mother, if I were to let you feed him for three days he would be fussy enough to satisfy you that nothing ailed him." And he laughed again. And they returned.

And for years the professor tested the thing. And he found that the days when the older boy was quarrelsome and unmanageable were the days when he had sugar cookies for breakfast. And he remonstrated with the boy's mother to no purpose. She merely smiled and went on giving the cookies. And he watched the result. Then he said quietly but firmly: "Dear, if you are going to give that boy cookies, you must punish him; for I shall never whip him again when his mother is the one who deserves it."

He said no more and went to his study; but his wife knew that he meant business and would keep his word. And she liked not the picture thus presented and desisted from the objectionable habit. And peace became habitual rather than sporadic, and the professor honored the Mothers Magazine as the work of a wise woman. And he tried it on himself and gained a smile that would not come off, and his friends multiplied and rejoiced to see him. But, lo, the credit belonged to the wise woman who edited the Mothers Magazine.

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Satan is the great thief of sermons, and will surely rob us of the Word if we take not care to keep it, as birds pick the seed from the wayside. The devil is a sworn enemy to our profiting by the Word of God; and none do more befriending his design than the heedless hearer.—*Matthew Henry.*

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What we want to-day is men of one idea. Men said that Paul was a narrow-minded man, a man of one idea. If you have one idea that covers everything—the one idea of Christ crucified—you can afford to be called fanatical.—*D. L. Moody.*

# THE SANCTUARY

## Pontius Pilate

By William H. Bates, D.D., Greeley, Colorado

Matt. xxvii. 2, "*Pontius Pilate the Governor*"



WISH to present this morning a character study, our subject being PONTIUS PILATE.

At the time of our Saviour's advent Palestine was under the power of the Roman empire, but was ruled over by Herod the Great, he having been by the Roman senate established in his position and publicly proclaimed "King of the Jews."

Herod, at his death, divided his kingdom by will among his three sons, Herod Philip, Herod Antipas, and Archelaus. To Archelaus fell Samaria, Judea, and the regions south. In the tenth year of his reign, because of his crimes and misdemeanors he was deposed and banished, and a substitute was sent out from Rome in the capacity of governor, or procurator, to rule in his place. Among the seven\* procurators thus sent out, the fifth in order was Pontius Pilate.

Of Pilate's life up to the time he became procurator of Judea, we have no definite knowledge. His *nomen*, Pontius, would indicate his connection with the *gens* of the Pontii, a noble family that first became conspicuous in Roman history in the person of the great Samnite general, C. Pontius Telesinus. His *cognomen*, Pilatus, from the Latin *pilum*, a javelin, would imply connection with military life. He owed his appointment to Sejanus, the Bismarckian prime minister of the emperor, Tiberius Caesar.

Pilate first appears in Scripture history, except a mention in Luke xiii:1, in connection with our Lord's trial. As we read the record, I think we can hardly fail to be impressed with two things: 1. His marked friendliness toward and favorable judgment of Christ, even trying expedient after expedient to secure his release; and 2. His acting contrary to his feelings and his convictions in delivering him up to be crucified. In accounting for these two things, I think there will be revelations

of his character which may afford instructive and profitable lessons to us.

As to his favorable attitude towards Christ, there were reasons for it. In the first place, such were his feelings towards the Jews, if they wanted a given thing that was sufficient cause why he should want just the opposite. As a highborn Roman, he naturally would have contempt for a subject race. Besides, the Jews had given him special reason for hating them.

One of the first things—this we learn not from sacred but from profane history—he did after being installed in his office, was to remove the headquarters of the army from Caesarea, the political capitol on the Mediterranean coast, to Jerusalem, the religious metropolis. The soldiers of course took with them their military standards, bearing silver eagles and images of the Emperor, into the Holy City. No previous governor had ventured on such an outrage.

A tremendous outburst of Jewish feeling was excited against the idolatrous profanation. Crowds poured down to Caesarea, where Pilate's residence was and besought him to remove the images. For five days and nights they stormed his palace with tumultuous and threatening entreaties. He gave the signal to some concealed soldiers to surround them and put them to death unless they ceased to trouble him. Baring their throats and kneeling as if to receive the sword, the multitude cried out that they would rather part with their life than with their laws. Pilate, dreading the anger of the Emperor or fearing the loss of his position and perhaps his head, if he commanded a wholesale massacre, sullenly gave way and withdrew the standards from Jerusalem. The despised fanatical mob had conquered the proud-spirited Roman. This embittered him with an inexpressible disgust.

Furious at his defeat, he tried another scheme which he thought he could carry out. A terrible commotion ensued. The Jews appealed to Caesar, the Emperor reprimanded him and ordered him to comply with the Jewish demands. This stung him to the quick.

Nor were these the only occasions when he

\* The seven were 1. Coponius (A. D. 6-9); 2. Marcus Ambivius (9-12); 3. Annianus Rufus (12-15); 4. Valevius Gratus (15-26); 5. Pontius Pilate (26-36); 6. Marcellus (36-37); 7. Marcellus (37-41).



came into sharp collision with the Jewish people. Very naturally, therefore, when they appeared before him with one tried and condemned by their tribunal and sought his needed sanction for a penalty which they were without the power of executing, he would want to thwart them in their designs. A very cogent reason for his favoring our Lord.

Then, again, his wife's dream and warning (Matt. xxvii:19) would naturally make a strong appeal to his superstitious fears against putting to death a person who claims affinity with the gods and had performed so many wonderful works.

But a third reason was found in his own examination of the accused.

Christ's night arrest in Gethsemane; his examination before Annas, the real high-priest; then before his son-in-law, Caiaphas, the titular high-priest; and then at daylight his trial before the court of the Sanhedrin when he was pronounced guilty and worthy of death—with this you are all very familiar. But for the execution of this sentence they must have the sanction of the Roman authorities. To Pilate the governor they must go. He is near at hand, for he, and Herod Antipas, procurator of Galilee, had, according to their custom, come up to Jerusalem at the great annual festival of the Jews, where their official presence was needed in looking after the interests of their subjects, or in quelling any disturbance that might arise.

In the early morning, three-score and more members of the Sanhedrin, priests, the military guard, and such numbers as such an array would be likely to gather from the vast multitude then present in the city to celebrate the passover, with Jesus in their midst, his hands bound and a rope around his neck, go to the palace where Pilate is. The Jews cannot enter a Gentile dwelling, for that would defile them and disqualify them to eat the passover close at hand.

Pilate comes out to them. Seeing the bound and guarded prisoner, he demands to know of what he is accused. Remember that Christ had been condemned by the Sanhedrin on the sole charge of blasphemy. But this they knew the skeptical Pilate would laugh at. So they abandon this charge altogether and prefer a new one, with three specifications: 1. "We found this fellow perverting the nation"; 2. "And forbidding to give tribute to Caesar"; and 3. "Saying that he himself is Christ a king".

Here were three distinct accusations, not

one of which had been made before the Sanhedrin. Now a *political* offense is charged upon him, and of this Pilate is obliged to take notice. He therefore called Jesus into the judgment hall and examined him as to these charges. The result was that he went out to the Jews and declared to them, "I find in him no fault at all." With vehemence they return to the charge of sedition. Nay, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place."

"Galilee"! Pilate's ear quickly catches the sound. Christ is a Galileean. Galilee is under the procurator Herod's jurisdiction. So to get rid of the case and at the same time to placate Herod with whom he had not been on good terms, he sends them away to that governor, a few streets off. Herod, examining the matter and finding there was nothing in it, treats the whole thing with ridicule, and sends them back to Pilate.

Now comes the golden opportunity to vindicate the grandeur of his country's justice and, as he had declared him innocent, to set him free. He again and again demurs to their demands and tries new expedients for his release. With the savage ardor of blind fanaticism they rend the air with cries demanding his death. They had compelled Pilate to yield to them time and again before, and they do not propose to be balked in their designs now. They know his many misdeeds, they know the scant favor in which he is held at Rome. With a diabolical ingenuity they touch, they probe, his tenderest spot. They charge him with want of loyalty to the Emperor. "If thou let this man go thou art not *Caesar's* friend. Whosoever maketh himself a king speaketh against Caesar" (Jno.xix. 12).

Pilate knows what that means. A mortal terror strikes through his heart. If he yields, he may hold his place secure; if he stands firm, it may cause his downfall. Though his hatred of the Jews, his superstitious fears, and his keen sense of justice conspire together to effect Jesus' release, he is unwilling to make any sacrifice of personal interests to save an obscure Galileean. In disavowal of responsibility, he takes water and washes his hands before the multitude, saying, "I am innocent of the blood of this just person; see ye to it," and gave sentence that it shall be as they desire. The issue you know.

It remains to be told concerning Pilate, that his anxiety to avoid giving offense to Caesar did not save him from political dis-

aster. Not long after this, on the very charges that he had tried by weak and wicked concessions to evade, he was deposed from office, sent into exile, and the authorities are agreed that at last, wearied out with his misfortunes, he came to his death by suicide.

Among the uncertain and conflicting traditions as to his latter end, it is related that he sought to hide his sorrows on a mountain now called Mount Pilatus, by lake Lucerne, over the north Italian border, in its recesses in remorse and despair rather than in penitence, he plunged into the dismal lake that occupies its summit. Walter Scott, in the first chapter of his novel, "Anne of Geierstein," tells of the popular belief that a form is often seen to emerge from its gloomy waters and go through the action of washing its hands, and when it does so, dark clouds of mist gather round the bosom of the lake, and then, wrapping the whole upper part of the mountain in darkness, a tempest or hurricane is sure to follow.

I am aware that the name of Pontius Pilate has come down to us blackened and execrated but little less than that of Judas. He figures in history, too, as "Jesting Pilate," from Lord Bacon's saying, "What is truth? asked jesting Pilate, and would not wait for a reply."

I see nothing of jesting in his treatment of Christ, but, the rather, the utmost of seriousness. His friendliness to our Saviour has already been made to appear. In entire keeping was his subsequent curt and angry refusal to alter, at the request of the Jews, the inscription offensive to them, which he had prepared for the cross; and still further, his ready acquiescence in the request of the kind Joseph of Arimathea that he might care for the dead body rather than it should be consigned to the common sepulchre reserved for those who had suffered capital punishment, and still again, his sullen reply to the demand of the Sanhedrin for additional military guard for our Lord's tomb. In the Abyssinian church, which was the outgrowth of St. Mark's evangelistic work in Africa, Pilate is ranked with the saints and martyrs, taking his place in the calendar on the 25th of June. Nietzsche, the questionable German theologian, assures us that the only figure in the New Testament which one "is obliged to honor" is Pilate!

While what he did was bad enough in all conscience—I have no disposition to white-wash him; but even Satan should have his due—I think we are in some danger of exaggerating his guilt. That our Lord's death

was in large measure officially due to *him*, was simply through the accident of his position. Because he was one of the principal officials implicated in that deed which, because of the dignity and worth of the victim, we rightly reckon the blackest ever perpetrated on earth, we are apt to conclude that he was one of the basest of men. But let us go softly here.

Wherein lay his sin? To bring the matter pretty close home, suppose I were to say that there are men and women right here before me today who are no better than Pilate. Possibly your quickly rising wrath would hotly resent the imputation as a slanderous insult.

Again I ask, Wherein lay his sin? You must remember that when he yielded to the Jewish mob, he was in a supremely tight place. He yielded then because he short-sightedly, and weakly, and wickedly had yielded before. In other words, by his past misdeeds *he had mortgaged his future*, and when the Jews attempted to foreclose on him, he could not help himself. He was at their mercy.

Is this condition of things utterly strange to you? Do you see nothing like it in these times?

His sin, in that moment of crisis lay in this: in consenting to do, under pressure from without, what in the solemn forum of his conscience, he knew to be wrong.

And is this so very uncommon now-a-days? And do you not see, my hearer, that if you allow yourself to do, under stress of any so-called expediency or necessity, that against which your nature protests, you have in you the same moral cowardice, the same wicked weakness, that Pilate had, and that if you had been in his place you would have done as he did?

So instead of working ourselves up into a fever of virtuous indignation, it may not be at all unfitting for each one of us to calmly propound to self the question, "How much better am I than Pilate"? At least there is enough in his character that is common to average human nature to make his example very valuable, I ween, as a warning for us of to-day.

1. The first lesson of warning which Pilate's character yields us is this: *Not to mortgage the future by any misdeeds of the present.*

An illustration and application from the department of medical practice may suggest and assist its application elsewhere.



Physicians know well—and doubtless many of you have learned the same thing by observation—that when one is attacked by a dangerous malady, the patient as a rule weathers the crisis or not, according as the constitution is or is not sound. If the constitution has been weakened by excess, or indulgence, the patient succumbs; if not he recovers.

I remember, in a former parish the large number of men in middle life, and younger, that one winter and spring died of pneumonia. They seemed to do well for a time, and apparently to pass the crisis, but when came the secondary demand where the reserve forces of the constitution were called upon to furnish recuperative power, they were exhausted, and there was collapse; and some were stricken with paralysis which hastened their death. But in every case these men were drinking men,—not drunkards, but moderate drinkers. Their constitution was fatally weakened by the poison of alcohol; and no doubt in some cases the poison of nicotine helped to make doubly sure the result. They sunk into graves which their own vices had dug for them.

Men, young men, as you value virile power to do the work of life and resist encroachments upon it, let these poisons absolutely alone. Do not mortgage your physical future by wrong indulgence in the present.

I suppose I can give you some history not written down in the books. The head of a great nation was on trial for impeachment. Up to the night before the vote of the court was taken which was to decide the case, it was unquestioningly supposed by those best informed that the requisite two-thirds of the whole number was sure. But when the count was taken, to the surprise and chagrin of the prosecution, and the disappointment of the country, the process failed by just one vote. Why? A United States senator, who was a member of the impeachment court, told me the reason, which was that that voter had fallen into the toils of a wicked woman, and under pain of public exposure she compelled him to vote against his party, his conviction, and his pledge. Right there, without doubt, was changed the whole current of the country's history. By his misdeed he had mortgaged his liberty, his manhood, his soul, and with the eyes of his honor put out, he was led, by a Delilah, a blind capture to shame.

In political life, how many politicians by their crookedness, by their intrigues, by the

obligations they incur to others for help in attaining their own selfish ends, so complicate themselves that when a crisis comes and they need to act in their independence, they are bound hand and foot and can move only as they are permitted, and must move as they are bidden by others. Mortgaged. A man, exceptionally well versed in political affairs, said to me a while ago, "I believe that nine-tenths of those who go into political life for office, are not one whit better than Pilate," I don't say that: he said it.

In the family, parents failing to maintain parental authority; in the school, teachers failing to maintain discipline, at length lose power and come under the dominion of those whom they ought to govern. Many a man, many a woman, many a *young* man, many a young woman has, by a yielding to enticement, by a slip here and there, come into entanglements from which they could not escape. In spiritual experience, a compromising with God or with self's better judgement, a yielding to temptation to do what ought not to be done, or not to do what ought to be done, has so weakened spiritual power that the soul has come to be led captive by the devil at his will.

Depend upon it, friends, in present misdoing we are coiling cords around our necks, which in after days if broken at all, will be broken only by toil, and agony, and prayer, but which will more likely, as in the case of Pilate, bind us to the end.

It is a mistake, a serious mistake, to suppose that our actions are not connected with the character which the past has been forming in us. The warning to every one of us is: stand fast in your integrity; be honest, be upright, be true, young man, *never* yield to what you know to be wrong. Insure a right character and conduct in the future by doing right and being right in the now. Do not mortgage the future to wrong by present misdeeds, but mortgage it to righteousness by present good deed.

2. A second lesson which the history of Pilate may forcibly teach us is: *In trying by sinful methods to escape impending evils, we may incur the very evils we hoped to avoid.*

I must content myself with the mere statement of the lesson, without attempting to unfold and impress it.

3. A third lesson is the exemplification of the Solomonic proverb: "*The fear of man bringeth a snare.*"

And this I must leave undeveloped, simply adding the other Solomonic saying, "Fear

God and keep His commandments, for this is the whole duty of man."

4. The fourth lesson which I deduce is this: *All human expedients to escape the responsibility and guilt of sin are vain.*

Pilate's wash basin is an article of furniture in use by many, many persons.

While Pilate is to be commended for his efforts to save Christ, he is to be condemned that he did not do his duty and release him. His own words are his condemnation. As he washed his hands he said, "I am innocent of the blood of this just person." *Just person, forsooth!* Why then give official sanction to his death, and thus commit the monumental injustice of the world? The Jews were ready enough to take the responsibility. "His blood be on us, and on our children," they cried.

Ah, Nemesis, the avenging goddess of history, has strange reprisals to tell of. Even before our Lord's blood was shed, Judas died in the horrors of a loathsome suicide. Caiaphas, the high priest, was deposed the year following. A generation later, the house of Annas was destroyed by an infuriated mob, and his son was dragged through the streets and scourged to his place of murder. Early in the generation still succeeding (A. D. 70), two million Jews perished in the siege of Jerusalem by Titus, a siege which stands unparalleled in history for its unutterable fearfulness. And from that time to this, the nation has wandered, markedly distinct from all peoples, a nation without a country, the mock and sport of the ages, — as one of the old prophets puts it, "A nation scattered and peeled, a nation meted out and trodden down" (Isa. xviii. 2).

Though they were willing to take the responsibility, Pilate by no means escaped his. His speedy recall, his deposition, his banishment, his death, we have seen. Human expedients may sometimes enable us to evade the claims of human law, but the law of God makes inquisition that none can escape.

"Though the mills of God grind slowly, yet they grind exceeding small.

Though with patience He stands waiting, with exactness grinds He all."

We have direct responsibility growing out of independent individuality. Then we have indirect responsibility, but none the less responsibility, through our corporate connection with the family, society, societies, church, state. We sometimes fancy that in the mass we are not accountable. Not so. No washing of hands, no disclaiming of liability will ex-

empt us. All human expedients to escape the responsibility and guilt of sin are vain.

But, blessed be God, there is a divine expedient that avails. By Pilate's consent blood was shed which suffices for even worse than Pilate's sin. The sacrifice on Calvary is the propitiation for our sin, and not for ours only, but for the sin of the whole world.

Sinful man, sinful woman, you who have been hoping that in some way, other than by Christ, your guilt may be discharged, know that all your hopings are vain. A ghostly form, emerging from the surface of an Alpine lake and washing the hands in the invisible water, the scene culminating in darkness and tempest, may be, as to true intent, no unfitting symbol of the after-death conditions of those who do not, by the divine expedient, wash away their guilt in this life. Wash it away, therefore.

"Let the water and the blood,  
From Thy wounded side that flowed,  
Be of sin the double cure,  
Cleanse me from its guilt and power.  
Vile, I to the fountain fly,  
Wash me, Saviour, or I die."

## What is a Christian?

- I. In faith, a Believer. Mk. 16: 16.
- II. In knowledge, a Disciple. Jno. 8: 31.
- III. In character, a Saint. Rom. 1: 7.
- IV. In influence, a Light. Matt. 5: 14.
- V. In conflict, a Soldier. 2 Tim. 2: 3.
- VI. In communion, a Friend. Jno. 15: 15.
- VII. In progress, a Pilgrim. Heb. 11: 13.
- VIII. In relationship, a Child. Rom. 8: 16.
- IX. In expectation, an Heir. Rom. 8: 17.
- X. In actual inheritance and possession—  
soon to be Glorified in Heaven—  
Rom. 8: 29, 30.  
Hence Rom. 8: 30, 38, 39.

## Able to Run Itself

Self-running affairs are self-destroying affairs. As H. Clay Trumbull used to say, "The only time a thing runs itself is when it is running down-hill." If a thing is to move up-hill, other power than the thing has in and of itself is needed. When one says of this or that organization in the church or in the business world that it has been brought to such a point of system and efficiency that "it will run itself," look out for the down grade. Up-hill, worthwhile work is never automatic.—*S. S. Times.*



# FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

ARE WE MAKING SPIRITUAL PROGRESS?—Revelations 21:5.

Shortly before the beginning of the European war, I was making a tour in North Africa, which country had always been associated in my mind with camel trains, Arabs and a waste of desert. In this case as it so frequently happens, my pre-impressions were shattered somewhat as I was whirled from Algiers to Old Biskra in a first-class express train, surrounded with all the marks of modern civilization. But at Biskra, indeed, on the edge of the great Sahara's sea of sand, there certainly would be little to remind of the life of the new and changing world. Imagine my surprise when on my first day's journey into the desert with a caravan, a whirring was heard overhead and looking up, I saw a French aeroplane swiftly winging its way straight toward the heart of the desert. The old camel I was riding looked up curiously, as though he would say, "Have you come here also to supplant me?"

It is an age of new things. "The old order changeth." The East is rushing to meet the Western world. Material and scientific invention revolutionize the most ancient customs. Industrial progress is well-nigh a miracle of growth. People are now beginning to think in world terms. "Advance" is the watchword of the nations.

Is our spiritual progress keeping pace with these moving, expanding years? You say, "Look at our great religious organizations!" Yes, but the inner life of the Spirit does not usually renew itself in vast crowds and conventions. "The kingdom of God cometh not with observation," said Jesus. The new life of religion must spring up in our individual hearts; it is an inner progress, an advance of soul that is needed just now, to match the onward rush of material civilization. Each one can help by making certain that the Kingdom of Love is becoming new daily in one's own life.—*C. S. Cooper.*

THE BOUNDARIES OF THE CHRISTIAN—Revelations 14:4.

John tells us of his vision of the hundred and forty and four thousand who had the name on their foreheads, who sang the new

song, and who were also characterized by the fact that they follow the Lamb whithersoever he goeth.

There is a suggestion here for those who would have a simple boundary of the Christian life, who would know where they can go and what they can do as members of the Church of God. The rule would be: "Go anywhere and do anything in which you can follow Christ."

The boundary of the life of the Christian is not one of space but of spirit. They who are His can go wherever they can carry or find the spirit of Christian sacrifice and love. The test is the motive that dominates our hearts. The determining question is: "What are the thoughts of my heart?" There is no place that may not be the gate of heaven to our souls if we carry the heavenly spirit in our minds and acts.

Think of the varied places where Jesus went, making every one a veritable house of God. Nazareth was consecrated by his working youth, Cana by the wedding he attended, the wilderness by his temptation, the Garden of Gethsemane by his prayer, the hillsides by his contact with the Jewish multitudes, Bethany by his adaptation to home life, Jerusalem by his triumphal entry, and Calvary by the shadow of his cross. He wrestled with every form of fortune and was himself in scenes of festivity, poverty, merrymaking or sorrow. It was not the place he visited but the atmosphere about him that made the difference. The world, with its multifold activities and changeful scenes, was his altar of sacrifice.

The Christian has been named a "follower." What does that word "follower" mean? When we think of whom we are following, the matter of place solves itself.—*C. S. Cooper.*

THE HEAVENWARD TRAIL—Proverbs 4:18.

The heavenward trail may at first appear narrow and long, uninviting and self-denying, but the valiant pilgrim delights in consecration and courage. One must remember, also, that Christ, the supreme Companion, waits at the gate to accompany us. When we strike this trail we are sure of a glorious ending, as well as of much joy along the way.

Our Lord has blazed the trail through the

"deep dark valley" and over Calvary's mountain. He Himself is the Way, the Light and the Glory at the end of the journey.

The Christian pathway is never lonely, for an innumerable multitude has left its footprints, making a well-beaten pathway for us to follow, as they followed Christ. Another multitude, which has finished its course, cheers earth's travelers from the upper galleries while still other millions accompany us on the way. Christian travelers do not make the journey alone, like miners seeking gold, but take their families with them to the celestial country. Moses stepped from the trail on Pisgah's mountain into the eternal city. Elijah, who made the last lap of the "finished course" in a heavenly chariot, accompanied Moses on the Mount of Christ's Transfiguration, that, by the mouth of two witnesses our Lord should be strengthened to complete His earthly journey up Calvary and Olivet.

Peter, James and John knew that the victory of the Christian traveler was unspeakably greater than the toils and trails of the way. Let us therefore, follow the Bible trail, guided by the compass of the Holy Spirit. The Divine Word will be a lamp to our feet and a light to our path.

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THE POWER OF PRAYER—I Timothy 2:8.

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Lincoln was more a man of prayer after the death of his boy Willie. He said to a member of the Sanitary Commission: "Would you like to know how this institution was started?" "I certainly would," said Dr. Hill. "Well, one rainy night I could not sleep; the wounds of the soldiers and sailors distressed me; their pain pierced my heart. I asked God to show me how they could have better relief. After wrestling some time in prayer, he put the plans of the Sanitary Commission in my mind, and they have been carried out pretty much as God gave them to me that night. Therefore, Dr. Hill, you will thank our kind Heavenly Father, and not myself, for the Sanitary Commission."

Mr. J. E. Murdock says: "I was once spending three weeks at the White House, as the guest of President Lincoln. One night past midnight, I heard low tones proceeding from the room near where the President slept. The door was partly open. I saw the President kneeling beside an open Bible, and heard him cry out, 'O Thou God that heard Solomon in the night that he prayed for wisdom, hear me! I can not lead this people without help. O God, hear me and save the nation!'"

Who doubts that the Divine One gave guidance and power in answer to that prayer? He who holds up the pillars of the universe will hold men and nations in His hand of might.

Prayer is the greatest power known to man; it is simply obeying the command, "Ask and ye shall receive; seek and ye shall find; pray everywhere without wrath or doubting."

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PRAY AND PULL—Acts 3:7.

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Peter didn't just pray, "Jesus, cure him." He reached out a big oarsman hand, with a good Galilean "Here, old fellow, up you go!" Pray and pull has ever been the combination for lifting the "lame." If you really want to help the "lame" ones, don't merely give the money, but go yourself and meet the helpless world hand to hand. If all those who have put up prayers for the afflicted and put up money for the needy during the year just past will this coming year go in person and take the unfortunate and distressed by the hand, there will be the greatest lifting up the race has ever known. A revival would break out in every community, and the Slum and the Avenue would smile at each other. Much benevolence is absent treatment—and so fails (Matt. 25:36). The successful land-farming is done by the Johnny-on-the-spot farmer. And all successful raising of the human crop is done by the Johnny-on-the-spot lifter. This has been the glory of Christianity from the first. Paul went into Europe. Livingstone into Africa. General Booth into London. Huyler into Water Street. Mrs. Wittemore into the tenderloin. They went themselves with a right-hand grip and an "up-we-go" pull.—*W. H. Ridgway.*

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HIDE IT—Galatians 6:1.

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Dr. Lawson, of Selkirk, a famous Scottish wit as well as a wise and godly minister, was once approached by a busy-body who wanted, with an air of great solemnity, to tell him of the wrongdoing of a brother in the church. The good minister turned to him and asked, "Does anybody else know this but you?" "No, sir," was the answer. "Have you told it to anybody else?" Again the answer was "No." "Then," said the good man, "go home and hide it away at the feet of Jesus, and never speak of it again unless God leads you to speak to the man himself. If the Lord wants to bring a scandal upon His Church, let Him do it; but don't you be the instrument to cause it."



# PRAYER MEETING SERVICE

By A. William Lewis, D.D., Long Pine, Nebraska

The history of the Christian Church has not done justice to the memory of Barnabas. He has been too much overshadowed by Peter, and John, and Paul. It was significant that he was nicknamed by the disciples Barnabas, which means the "son of consolation," or "the son of exhortation." A Levite, he came from Cyprus; and attained notoriety first as a Christian Socialist. (Acts 4:36, 37.) When Christians from Cyprus and Cyrene preached at Antioch to the Greeks, while others preached only to the Jews, the Church at Jerusalem sent Barnabas to Antioch. "He was a good man and full of the Holy Spirit and of faith." He went to Tarsus and brought Saul to Antioch. (Acts 11:20.)

## Barnabas the Surety

Acts 9:26-31

Many a good man has failed because he had no one to vouch for him. Saul, returning to Jerusalem after his visit to Damascus, was in sore need of a surety. The Christians knew that he had gone to persecute and imprison the followers of Christ in Damascus, and they were not sure about his present sincerity in avowing his conversion. It might be a trick to trap them. This was an opportunity for Barnabas to serve Paul and serve the Church. He was convinced of the truth of Paul's confession. He vouched for him, and told how he had boldly preached Jesus Christ in Damascus.

Barnabas was to Paul what John the Baptist was to Jesus. He may have known that Paul would eventually be esteemed a greater man than he, but he was not selfish. He gladly rendered the service to one that might prove a wonderful blessing to the Cause of Christ. "He must increase; but I must decrease." Some people jump on the man that is down; but the true man, like Barnabas, helps up the fallen and supports the tottering.

Barnabas afterward rendered the same service to all Gentile Christians. Some Jews maintained that the Gentiles must first become Jews, and then Christians. Barnabas took the case up to Jerusalem. "And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had brought among the Gentiles through them." "Then it seemed good to the apostles and elders, with the whole Church, to choose men out of their company, and send them to Antioch with Barnabas." Acts 15:22.

Christ needs this very surety now on earth, men and women to vouch for Him, to those that do not yet know Him. Even the woman

of Samaria at the Well of Jacob did this successfully among the people of Sychar. John 4:39.

## Barnabas Called

Acts 13:1-12

For special work we need a special call. Some men have gone into the Gospel Ministry because they heard a whistle, instead of a "call." Those that have had the "call" stick, till death, looking to God to care for those He has called into the work. Barnabas never was in doubt about his place. "The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."

God told the Christians to set Barnabas apart for this work, though the call was from the Holy Spirit. "As they ministered to the Lord and fasted, the Holy Spirit said, Separate for me Barnabas and Saul." The Church is right in publicly and officially ordaining certified Ministers, upon good evidence of a higher "call." The ordained need this; and the public need this, to protect them from religious quacks. "Try the spirits."

"They being sent forth by the Holy Spirit, went down to Seleucia." Unless sent by the Holy Spirit a man better stay at home. The words of Jesus are for to-day as much as for those in His Day on earth, "Wait for the promise of the Father." "Ye shall receive power after that the Holy Spirit is come upon you." As truly as ever that is now the only source of spiritual power, to convince, to win, to inspire. Some pulpits to-day are powerless for the very reason that the Minister or the People are trusting, not in the Holy Spirit, but in man and in worldly crutches. The "call" of Barnabas was real and abiding. The Holy Spirit could work through him. To the Churches and Ministers in 1924 comes the warning, "Grieve not the Holy Spirit of God

by *whom* ye are sealed unto the day of redemption." Eph. 4:30.

### Barnabas the Companion

**Acts 13:44-52**

Barnabas and Paul were companions, mutually helpful. At first the name of Barnabas is put first in the sacred record; but soon Paul's greatness ever increasing, gives him first place. Barnabas was too good and great a man to allow this change in public estimation to make any difference with him. Indeed he gloried yet more in having helped Paul to get a start, and in doing everything he could to boost the great Apostle.

Companions must agree in the essentials. "Shall two walk together except they have agreed?" (Amos 3:3.) The companionship of Barnabas was a boon to Paul, because they were of like spirit. They differed often in minor things, but they were of one heart and one mind, both filled with the Holy Spirit. It is a tragedy when Man and Wife do not agree in essentials. "Be not yoked together with unbelievers." When they have the essentials in common by belief and action, then a divorce is a tragedy.

Christ sent forth His disciples "two and two." Companionship is essential for human nature. Marriage gives the holiest and best companionship on earth, intended by the Creator. In the work of an evangelist two men of like spirit make a strong team, helping one another, and together giving a better service. Barnabas was a good companion, because he was good and sane and Christlike. He was a man among men, the soul of honor, and the exponent of human and divine truth. Barnabas and Paul awakened Asia Minor, because they were the embodiment of the Gospel they preached.

Barnabas was a boon companion in exaltation as well as in humiliation. At Lystra he and Paul were worshipped as Jupiter and Mercury. Both at once rent their clothes, and sprang in among the people, and restrained them. A few days afterwards in the same city a mob was infuriated by slander and stoned Paul, leaving him for dead; but Barnabas with others stood around him. Paul rose up and went into the city, and the next day went with Barnabas to Derbe. (Acts 14:8-20.) In Antioch they labored together. (Acts 15:35.)

### Barnabas the Leader

**Acts 15:36-41**

It is a great satisfaction to be able to close

our sketch of Barnabas with a glimpse of him as a *leader*. For this he was fitted. By his fidelity and zeal he richly deserved it. If I had been present I would have wished him "God Speed," as he sailed away to his home island, Cyprus, with Mark.

A wonderful halo encircles the head of Barnabas in this last word by the author, Dr. Luke. Barnabas showed his metal and his spirit in taking John Mark, even though that meant separation from Paul. Even Paul was not without his faults. He treated Mark in a most unchristlike way. Because this young man had become homesick and faint-hearted in a former missionary tour Paul would not give him a second chance. It amazes us. But Paul was human.

Barnabas, who vouched for Saul before he was called Paul, now vouched for Mark. He knew that he was sincere and reliable, sorry for his earlier weakness. Evidently Mark "made good." Even Paul afterwards showed a fine spirit in desiring Mark to come to him in Rome. "Take Mark and bring him with thee; for he is useful to me for ministering." 2 Tim. 4:11.

Doubtless Barnabas greatly regretted the separation from Paul. However it was this disappointment and sorrow that brought him his proper position as a leader in a missionary tour. Isaiah had a similar experience. (Cap. 6.) "In the year that King Uzziah died, I saw the Lord". Often in life our greatest disappointments and trials bring to us our greatest joys and blessings, opening new avenues of service, and perfecting character. Even "Christ was made perfect through suffering." God leads us in the way of larger opportunities by closing other doors, often by the defection of our friends, frequently by the failure of our best efforts.

Barnabas was wise in going again to Cyprus. On their first mission to that island, his home, Paul and Mark had been the companions of Barnabas. "A certain sorcerer withstood Barnabas and Saul." And the "pro-consul believed, being astonished at the teaching of the Lord." Now Barnabas returned and visited these scenes and established the work, winning his native island for Christ and His Church. Acts 13:4-12.

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When people have resolved to shut their eyes, or to look only on one side, it is of little consequence how good their eyes may be.—*Whately*.



# LIBRARY TABLE

## The Virgin Birth of Our Lord

A REVIEW IN TWO ARTICLES

By the Rev. Donald W. M. MacCluer, Portland, Oregon

### ARTICLE I

(Note.—Some months ago we bought and read Dr. Frederick Palmer's book, "The Virgin Birth," which seemed to be a work of some critical ability on the modernistic side. Unable to command the time to give it as thorough a refutation as it seemed to merit, we asked the Rev. Donald W. MacCluer, of Portland, Oregon, to review it as thoroughly as he could. The result is two masterly articles, the first of which is here presented, while the second will appear in the next number.—L. S. K.)



THE storm center of theology is the person of Christ. One of its phases is the Virgin Birth of our Lord. Much has been written recently on the subject. Among other books is a small volume, entitled "The Virgin Birth," by Frederick Palmer, D.D., of Harvard University. Whether he is a professor at Harvard or simply received his doctorate from Harvard is not clear from the title. But anything bearing the name of a great university would be expected to show scholarship and an impartial weighing of the evidence pro and con. The author professes to be unbiased; but a careful perusal of the book leads one to believe that it is a piece of special pleading, of the most specious sort, leading to the abuse of Scripture. For example, on page 29 he says;

"I do not overlook the passages in the Book of Revelation in which Jesus is called the Alpha and Omega. 'I am Alpha and Omega, the beginning and the end, saith the Lord, which is and which was and which is to come, the Almighty.' But the one who here calls himself Alpha and Omega expressly disclaims worship, professing himself a fellow-servant with the Seer, and bids him worship God."

"Alpha and Omega" is mentioned four times in Revelation. First, Rev. 1:8: "I am Alpha and Omega, saith the Lord, which is, and which was, and which is to come, the Almighty." Second, Rev. 1:11: "Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Third, Rev. 21:5,6: "And he sat on

the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the water of life freely." Fourth, Rev. 22:13: "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:16 distinctly states that Jesus was speaking in the section which runs back to the tenth verse.

Revelation 19:10 says, "And I fell down at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." We cannot tell who speaks in this passage. Evidently it is an angel, and most likely the one mentioned in Revelation 17:1. But by no stretch of the imagination can the speaker be Christ.

Revelation 22:8,9 says: "And John saw these things, and heard them, and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

In both these passages an angel is worshipped. In Revelation 1:8,11 Christ is represented as speaking. In the passage which begins in Revelation 22:10 Christ is represented as the speaker in the 16th verse. Scott in "The New Century Bible" on Revelation 22:13 says, "Here, as in 1:11, it is Christ who claims the title."

The author should not fall into an error like this. We have a suspicion either that he

did not read his Bible and took his idea from a secondary source, or tried to deceive. He apparently begins with a preconceived idea of what Scripture should teach. He argues down some passages of Scriptures and plays others up. Then he realizes the futility of his argument and falls back on reason as equal in authority to Scripture. He is evidently a Unitarian who is thoroughly saturated with the evolutionary hypothesis. He has a tendency toward monism and pantheism. He is not unfamiliar with Christian Science and Spiritualism. If this is the best defense of the rationalistic position, the rationalists are in a bad way.

His first attack on the Virgin Birth is from the Scriptural side. As true Christians, let us first turn to the Bible to see what it has to say on the subject. Matthew says: "Now the birth of Jesus Christ was on this wise: when, as his mother, Mary, was espoused of Joseph, before they came together, she was found with child of the Holy Ghost." Matthew 1:18. This is a plain statement of fact. Luke says: "And in the sixth month the angel Gabriel was sent from God into a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou art highly favored, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee: and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God" (Luke 1:26,35). If that passage of Scripture does not plainly state the virgin birth, how would you state it?

Luke is admittedly one of the best historians of antiquity. A few years ago in the more critical circles Luke was derided as a

historian. Those days, I am glad to say, are gone. Most of the critics now give Luke the highest ranking as a historian. And he was a historian in the full sense of the word. He visited Palestine at a time when authentic details were still procurable. In his narrative he gives the impression that he secured these details from the virgin herself. Luke 1:3 says: "It seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus."

The commendable delicacy and reticence of Luke and Matthew in regard to the virgin birth, as well as the absence in it of tasteless and unnecessary miracles, causes the gospel narratives to make a most decidedly favorable impression on the reader. If we compare them with the apocryphal stories of the early life of Christ, we can see the greatest difference. The difference is so great that it amounts to inspiration.

Palmer says that the Virgin Birth is not essential to the nativity narratives. The heart of the Christian has always thrilled over the nativity narratives. He would hold to the "birth" without the "virgin." But the two stand or fall together. Textually there is no good reason why we should not accept the nativity narratives.

In neither of the nativity narratives is the story differentiated from the rest of the Gospel in style. If they are not authentic, we have no authentic Gospel. The text of the Sermon on the Mount is not so well vouched for as are these narratives.

Critically there seems to be no good reason why we should not accept the nativity narratives. Textually they are beyond doubt. They are found in our four oldest uncial manuscripts, the Codex Sinaiticus with the ranking of Aleph, the Codex Alexandria with the ranking of A, the Codex Vaticanus with the ranking of B, and the Codex Ephraemi with the ranking of C. They are found in all the most ancient versions, the Latin (150 A. D.), the Syriac and the Koptic. They are in Tatian's Diatessaron (160 A. D.), while the Sinai-Syriac text of Matthew 1:16 and the Dialogue of Timothy and Aquila give Joseph as the true father of Jesus. These two readings are unique. The ordinary reading, supported as it is by every known manuscript and by practically every known version, must unquestionably be considered original. These divergent readings are doubtless due to heretical corrections of the texts by men who did



not accept the virgin birth and the deity of our Lord. So they doctored their Bibles to fit their belief, as have many heretics from the Ebionites through Cerinthus, Capocrates and Marcion down to Dr. Palmer, who admits that Luke's account implies divine parentage (P. 5), but tries to discredit Luke by dragging in the Sinai-Syriac Manuscript. He does this in two places. You would scarcely expect anyone representing Harvard University to be ignorant of the date and character of the Sinai-Syriac Manuscript. In connection with this use of the Sinai-Syriac Manuscript it is interesting to read the distinction between heresy and error, which Dr. Palmer strives to make (pp. 50, 51). Let us quote him accurately:

"Above all, however erroneous opinions may be and however contrary to any given orthodoxy, they do not necessarily constitute heresy, for heresy is by no means the same as error. Error is the holding of an opinion which is not true. But heresy is the holding of such an opinion from an evil motive—some disinclination to recognize the truth, some unwillingness to change one's course, some personal dislike or spite towards those who hold an opposite opinion. For the root of heresy is self-assertion."

There is more on heresy but this is sufficient to give the drift of the argument.

Next he argues from the silence of certain New Testament writers. He evidently forgets that the nativity narratives are a whole, and if we reject any part of them on critical grounds, we must reject them in their entirety. They are so well vouched for that if we reject them, we might as well reject the two Gospels in which they occur. There seems not the slightest probability that the virgin birth was not recorded in the earliest forms of Matthew's and Luke's Gospels. The claim is made that Mark is the oldest Gospel. We have our doubts on the subject and expect to see the thesis that Matthew's is the oldest Gospel established. But we will pass that. The statement is made:

"These are the only two passages in the New Testament in which the virgin birth is asserted or so much as hinted at."

This is not in accord with our interpretation of Scripture, but we will pass that also.

Mark, John, Peter and Paul are supposed to know nothing of it. I am not so sure of that. Paul traveled with Luke, the beloved physician. He wrote Phil. 2:5,10. John wrote, "Before Abraham was, I am." We

might say there are several indirect references to it. But for the sake of fairness we will not press the point. The Bible tells us that two witnesses are sufficient. We have the two, Matthew and Luke. Are the Ten Commandments invalidated because they are recorded only by Moses?

It is entirely possible that the facts of the virgin birth were not made known until after the death of Mary. This would be done out of respect to her feelings and to protect her from the tales the hostile Jews would invent. How bitter these would be can be seen from some that were invented after her death and that still persist in infidel literature. It is possible that for some time after his ascension the true origin of Christ was unknown even to the chosen apostles.

We like to think that the physician Luke, as he set out to write the true story of the Master, learned from Mary for the first time of the great miracle. Possibly her kinswoman, Elizabeth, had known of the miracle from the early visit of Mary. But we cannot believe she advertised the fact. We know from Luke 2:19 that Mary kept the sayings of the shepherds to herself and pondered them in her heart. After Joseph's death, Mary was the only living witness of the facts and was loathe to disclose them until it was necessary.

This necessity would arise when men began to speculate on the person of our Lord and try to account for the entry into the world of such a marvelous person. Then Mary, to safeguard the Christian faith, revealed her secret to Luke. The early apostles preached only what they, themselves, had heard and seen. They knew little of the life of Christ before his baptism. St. Paul mentioned a few incidents in the life of Christ. So this omission proves nothing. It is well to remember that as soon as it was generally known, it was incorporated in the Apostles' Creed by the early Christians. It is in the oldest form of the Apostles' Creed which cannot be dated later than 100 A. D. It is quoted by Ignatius in "To the Smyrneans," (1:2, A. D. 110). Most likely it was incorporated in the creed before the death of the apostle John. He was living at the death of Diocletian, 96 A. D., and is supposed to have lived until the year 100.

Dr. Palmer next tries to prove that Joseph was the father of Jesus. Churchill, in the "The Inside of the Cup," made much of Mary's words to the child Jesus in the temple. "Behold, thy father and I have sought thee

sorrowing." Palmer joins him in saying that this means that Mary knew that Joseph was the father of Jesus and publicly admitted it. Had they read a little further in the Word, even to the next verse, they would hear Jesus say, "Know ye not that I must be in my Father's house?" No man would claim that the temple belonged to Joseph. Christ in this answer intimated to his mother that his Father was God and he must be about his Father's business. We are amazed at the yogue this argument has had among supposedly intelligent people.

He says that the opinion of the community in regard to the parentage of Jesus is not conclusive, but it must carry weight. In the opinion of the community Jesus was the child of Joseph the carpenter. This we are ready to admit, but we cannot see that it carries any weight. Why would he not call Joseph, "Father?" Every child in the land calls his foster or step father, "Father." Would he not call the rest of Mary's children brothers and sisters, although they were really half-brothers and half-sisters? Did you ever hear of any one who always called his half-brother, "Half-Brother?" Why would he not refer to his own mother, her children, and her husband as his family?

Dr. Palmer tries to cloud the issue by bringing in the Roman Catholic doctrine of the Immaculate Conception, which holds that Mary was a virgin both before and after the birth of Jesus. The discussion is on the virgin birth, and to us it seems like an attempt to confuse the issue. We fail to see that the question, whether he was the only child or one of many brethren, has any bearing whatever on the fact of his virgin birth.

The next argument is that Christ admitted Joseph was his father. Let us quote from page 7 of Dr. Palmer's book: "For when his opponents object that he cannot be the Christ because they know His antecedents—his birth-place and parentage—whereas the Christ will appear no one knows from whence, he accepts their statements in regard to his antecedents as correct, but declares it to be no bar to his Messiahship. 'We know this man,' they affirm, 'whence he is, but the Christ cometh, no man knoweth whence he is.' Then said Jesus in the temple as he taught, 'Ye do indeed know me and know whence I am,' and then goes on to point out a higher authorization for Messiahship than genealogical descent."

The above quotation we hold to be a direct

misrepresentation of Scripture. John 7:28 and 29 reads as follows: "Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: That I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him and he hath sent me."

In this passage Jesus claims divine origin and Dr. Palmer twists it to mean human parentage.

He next tries to prove that Mary admitted the truth of the current idea of Joseph as the father of Jesus. He uses the incident at Capernaum, recorded in Mark 3:21,31. There is no doubt that the brethren of Christ, swept away possibly by jealousy and possibly by the threats of the Sanhedrin and the Pharisees, tried to restrain Jesus at Capernaum. It is possible that they thought He was mad. Mary, most likely, saw that Christ was antagonizing the leaders in Israel and felt He was pursuing a wrong policy. Mothers often fail to understand their sons. Here her mother's love tried to stand between Christ and the hatred of the Jewish leaders. Instead of proving the human origin of Christ, it shows that He alone had a true view of the purpose of God, an infinitely higher spiritual conception of the Messiah than had His mother and His brethren.

Dr. Palmer next tries to make it appear that Mary was surprised at the announcement of the shepherds and at the outspoken blessing of Simeon. That is not the teaching of the Scripture on the subject. Luke 2:17,19 reads:

"And when they (the shepherds) had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at these things which were told them by the shepherds. And Mary kept all these things and pondered them in her heart."

Please note in the above passage that those who were told by the shepherds *wondered*, while Mary *pondered*. Wonder means to be amazed, but ponder means: to think over. The Scripture does refer to Mary as marveling at those things which were spoken of Jesus. We take it that this refers to the *Nunc Dimitis* of Simeon. In this the prophecy is made that a sword shall pierce through her own heart also. We think the marveling on Mary's part was due to the way in which the prophecy of the angel Gabriel was being fulfilled.



The following is an exact extract from Dr. Palmer's book (p 8). We are giving it exactly as it appears in his book without quotations other than his:

Again, they are surprised and without understanding, when they find him at twelve years in the temple, and he tells them that of course he must be about his father's business. Such surprise is only intelligible when we hear them saying to each other, "But his father is a carpenter!"

We call attention to this quotation and to the part of it in quotation marks in Palmer's book. It is supposed to clinch the argument. It would do so possibly if it were so! *But this quotation appears nowhere in the Bible. Mary does not use it. Joseph does not use it. It is apparently palmed off as a quotation of Scripture to bolster up a weak argument.* Do you recall Dr. Palmer's distinction between error and heresy?

He finally tries to prove that, if Christ was born by the Virgin Birth, there was no legal uncleanness, and thus no ground for purification. Our understanding of the Levitical Law is that every mother was ceremonially unclean for a certain time after the birth of a child. During this time the husband was to have no sex relations with the wife. This was to protect the mother against infection and the unbridled passion of inconsiderate husbands. It was the birth of the child not the mode of conception that made the woman unclean ceremonially. The purpose of the law was hygienic.

Our author's final Scriptural argument is the old one of the genealogies, namely, that both Matthew and Luke trace Jesus' ancestry through Joseph to David because the Messiah was to be a son of David, and that both authors admit that Joseph was the father of Jesus. Luke knew this, but in order to make the account agree with the rest of his nativity narrative, he inserts the clause, "as was supposed," making Luke 3:23 read, "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli." Unless the supposition was correct, Dr. Palmer claims that the genealogy is worthless.

Now let us examine these genealogies. They trace the ancestry of Jesus either through Joseph's line or through Mary's. The Scripture on the face of it means to trace the line through Joseph, though scholars are by no means agreed on this subject. But we will examine the argument on the supposition

that the line through Joseph is established. We note, first, that one of these accounts traces the ancestry through Levi and the other through Judah, the priestly and the kingly lines. Whether Joseph was the real father of Jesus or not, he was his *legal* father. The child was born in wedlock, and therefore legitimate unless the court would decide otherwise after sufficient proof. He was presumed to be the son of Joseph, and legally He was his son, though none of Joseph's blood flowed in His veins. Moses was adopted by Pharaoh's daughter, and in line to inherit the throne of Egypt, though no Egyptian royal blood flowed in his veins. St. Paul knows something of adoption whereby we cry, "Abba, Father." The ancients looked on step-children and adopted children in a different manner from what we do now. The tracing of the ancestry through Joseph does not mean that he was the natural father, but that he was the legal father of Jesus. Any official genealogy of Jesus would be traced through Joseph, his legal father. Josephus says, in "Flavius Josephus Against Apion" (Whiston's edition of "The Works of Josephus," p. 884), that the priest took the wife's genealogy. In Japan today a man sometimes marries into a family and takes the wife's genealogy. The same thing occasionally happened in ancient times, especially when an heirless family wanted someone to inherit the estate. But usually the wife belonged to the husband and took his genealogy. The family of the ancient world was more of an organization than a blood kinship. The Hebrews ordinarily paid no regard to descent through the female line, so the claim of Jesus to the throne of David could be made only through Joseph. Then, too, the Jews regarded marriage exclusively from the husband's viewpoint. Therefore they considered Joseph the real father of Jesus, though conceived by the Holy Ghost as a special mark of divine favor not only to Mary but also to Joseph.

This view does not exclude the probability that Mary was descended from David. Indeed, we think it would be remarkable if she were not descended from him. It is probable that a large number of the Jews had David's blood in their veins. We sometimes laugh at the number who claim descent from the original settlers of Massachusetts who came over in the Mayflower. That was more than three hundred years ago, and the early stock was prolific. They married and intermarried

until most likely a large number of the older families of New England ancestry have some Mayflower blood in their veins, if they could trace their family trees back far enough. There is one county in Central Pennsylvania settled, shortly before the French and Indian War and almost abandoned by settlers until after the Revolution, where the old settlers have remained in the same district until the west end of the country is interrelated.

The population of Israel was not large and the country was small. From the birth of David to the birth of Christ was 1088 years. He was a polygamist with a number of wives and concubines. Among his wives were Michal, Ahinoam, Abigail, Maacah, Haggith, Abital, Eglah, and Bath-Sheba. He inherited Saul's harem, and we have no complete list of his numerous sons and daughters. His sons were also polygamists. Solomon had a thousand wives and concubines. After the Babylonian Captivity the tribal system was not kept up and inter-marriage between the various tribes was so common as to weld the Jews into one great tribe instead of twelve. In the days of Christ there were probably thousands of Jews who were of the lineage of David. We have no evidence that Mary was not of the lineage of David. Her going to Bethlehem in her condition might point to her being of Davidic origin. St. Paul's reference to Jesus as made of the seed of David according to the flesh, might be used as proof of Mary's Davidic ancestry. Several lines of descent might have been traced, but it is interesting to note that the lines used contain the names of Rahab the Canaanitess, Ruth the Moabitess, and Bath-Sheba the wife of Uriah and Hittite.

If we incline to the view that the genealogies are those of Mary, there is no argument on the subject. We give the following quotations from "The Virgin Birth of Jesus The Christ A Proven Fact" by Pastor Elmer E. Franke:

"The statement is frequently made that Jesus was a legitimate son of Joseph, and that Mary was not a Virgin; because, say these opposers, both genealogies, that in Matthew, first chapter, and that in Luke the third chapter, trace the lineage of Joseph and not of Mary. First let us ask what is meant by Luke 3: 23:

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli.

"It will be observed that the words, 'the

son,' are printed in Italics, showing that they are not in the original. Now the fact is that we do not wish to lay particular stress on the apparent statement that Joseph was the son of Heli, for the best Jewish writers make it as clear as day, that the third chapter of Luke is the genuine record of the lineage of Mary and not of Joseph. Among the Jews if a man married an only daughter, he became by law the son and sole heir of her father, and in that sense Joseph was the son of Heli, and the reason his name and not Mary's is mentioned in the record is that the Jews did not write a woman's name in their records. So it would not be doing violence to the text to leave out the two words, 'the son,' which do not appear in the original; and to substitute the more understandable up-to-date phraseology 'the son-in-law of Heli.'

"To do this would clarify the text, for in the Greek from which our version is taken the words are simply *tou Heli*, which in our tongue is Joseph 'of Heli.' It does not say Heli begat Joseph. No, because, that would not be true. Many Bibles use the words 'son-in-law' in the margin, which is correct. So much for the genealogy given by Luke. It is the genealogy of Mary, the virgin mother of Jesus. In the next article we shall consider the genealogy given by Matthew, which is that of Joseph, and we shall show why Joseph's genealogy is traced.

"Every way one looks at the genealogical record of Matthew, first chapter, he finds positive proof that Joseph could not have been and was not the father of Jesus.

"Use is made of the 16th verse by Unitarians and others to prove that this verse sustains their contention, that Joseph was the father of Jesus. Let us examine the language of this verse which reads: 'And Jacob begat Joseph, the husband of Mary, OF WHOM was born Jesus.'

"We purposely print the words OF WHOM in Antique Capital letters to call your attention to the contention of the enemies of Christ that these words apply to Joseph alone or to Joseph and Mary, thus proving Joseph to be the natural father of Jesus; but our so-called 'higher critics' and 'Modernists' are not so critically correct as they would have people think. The fact is that the words OF WHOM are in the feminine gender in this text in the Greek, thus making it certain that they apply to Mary alone and should read thus: 'OF WHOM (that is, of Mary) was born Jesus.'



"Thus one by one the objections to the virgin birth disappear, and the truth rises triumphant above its enemies."

In summing up the Scriptural argument, we can admit that, with sufficient twisting, the Gospels of Matthew and Luke can be made to appear to disagree on certain points; but no devious argumentation can change the

three great facts to which they testify, namely: first, Jesus was born in Bethlehem; second, He was supernaturally conceived; third, there was unusual manifestation of God's guidance to different people at that time.

(Article II will appear in the September number.)

## Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

**Science and Religion in a Nutshell.** By Professor George McReady Price. Review and Herald Publishing Association, Washington, D. C. 25 cents.

In this new book by Professor Price he traces the rise of the theory of evolution in modern times, shows how it has led to the great apostasy in religion, reveals some salient geological facts that everybody ought to know, proves that rocks and fossils do not follow one another in the order determined by the subjective evolutionists, adduces convincing evidence for the doctrine of special creations, analyzes the present situation respecting religion and science, and sets forth vividly the conception of creation and its memorial. The questions are well argued, and the book is written in the author's fluent and simple style. There is much learning back of the presentation, but technical terms for the most part have been avoided, so that any intelligent reader can determine the value of the arguments. The same position is taken here that appears in Professor Price's other works, all of which have unique value, and especially his monumental work, recently issued, entitled "The New Geology," designed for a college text-book. The strong feature of the booklet now under review is, that it proves the hypothesis of creation to be the only adequate one to account for all the facts. Therefore it is the only scientific view. Price 25 cents.

**The Master and the Twelve.** By Rev. J. W. G. Ward. George H. Doran Company, New York. \$1.60 net.

It was an engaging idea that came to the author to write a series of discourses on the Master and his twelve apostles. We do not know that this has ever been done before. Each one of the apostles has a study all to himself—even Judas is not omitted—and the last study is devoted to the Master. The author has taken toll of material wherever he

could find it, and has added to his researches what he has coined out of his own rich treasury of thought. There is much originality in the studies. We say "studies," yet the chapters no doubt were delivered as sermons, and are excellently arranged for that purpose. Sometimes Mr. Ward uses his imagination to fill in material that is lacking to make a complete picture, but it is never used to do violence to the characters portrayed or to the sacred text which furnishes the basis. The Bible is everywhere treated as if it were the true Word of God. The discourses are all of an evangelical type; no rationalism is injected to create doubt and mar the fine spirit of the sermons. Some months ago we gave a favorable review of Mr. Ward's "Problems that Perplex," and we can sincerely say that this last book is on a par with that one in vitality and usefulness.

**The Progressive Unfolding of the Messianic Hope.** By Jasper A. Huffman, D. D. George H. Doran Company, New York. Price, \$1.50 net.

The author of this illuminating book is Dean of the Marion College School of Theology, Marion, Indiana. He is the author of several valuable works, among them "Redemption Completed" and "Job a World Example." The present volume cannot be praised too highly. Beginning with the Protevangelium ("the seed of the woman shall bruise the serpent's head"), the author traces the prophecies of the Messiah throughout the Old Testament. He does not do as the rationalists do with these predictions, dissolve them into mere pictures of the times in which the prophets lived, but sees in them real forecastings, which could have been written only by the guidance of the Holy Spirit. Dr. Huffman, with all his fine scholarship and research, is loyal to the plenary

faith. With him the whole Bible is the veritable Word of God.

A few points are worthy of special note. One of his canons of Biblical interpretation is to recognize the progressive character of the divine revelation. Sometimes liberalists accuse evangelical believers of holding that God gave His revelation complete from the start. This book proves how wide of the mark they are in making such a charge. Another hermeneutical rule of the author is, the unfolding nature of the prophetic perspective. These are correct canons, and therefore Dr. Huffman has given us a useful and reliable work on Old Testament predictions relative to Christ. We thank God that he is raising up so many capable Biblical interpreters who uphold the inspiration and integrity of the Bible.

**Jane in the Orient.** By Lois Hawks Swinehart. Fleming H. Revell Company, New York and Chicago. Price, \$1.25.

What shall be said of this story? It is good, thoroughly good—a cheery, vivacious story, with a lesson that is all-important. Jane is a character of not a little originality, and whether she is a real or a fictitious personage, the author in portraying her has given us something new in the story realm. She is a young lady who goes into the orient with some missionaries, but is very skeptical of the Christian religion, and believes that missionaries should let the heathen alone, because she thinks they are just as well off with their own religion. Missionaries, she thinks, are “intruders.” But she watches them in their work. She grows interested. She begins to doubt the validity of her own doubts. Then something epochal in her life occurs. Read the story and find out what it is. The tale is brightly told, and is unique in conception. It is far away from the beaten track of ordinary fiction.

**Personality and Psychology: An Analysis for Practical Use.** By John Wright Buckham. George H. Doran Company, New York. Price, \$1.75 net.

We consider this book a most important one, and very needful at the present time, which is so sadly disturbed by much bad psychology. We have had occasion to differ from Professor Buckham's theological positions in some of his books, especially his “Progressive Religious Thought in America.” And in this book we cannot agree with his rather hospitable attitude toward evolution.

Otherwise, however, the present book is

just what is needed today. It is ranked with James Bissett Pratt's “Matter and Spirit,” which has been commended so often in these columns. It has many merits, this work by Dr. Buckham. For a profound book it is written in an excellent literary style that makes it delightful reading. There are no loosely constructed sentences. The author also proves himself capable intellectually of handling the vital subjects discussed. He has widely and deeply studied the great science of psychology. He has mastery. Best of all, he takes the right position. He is a dualist in psychology, and a thorough-going one. Of course, he also holds to the view of interaction, which always goes with sensible and well reasoned dualism. With our author, the mind is a distinct entity, not something to be resolved into mere neurons, cortexes, glands, or molecular motion in the brain. But the body is not slighted by this all-sided author. For the present life it is the instrument of the mind, and has its influence on the mind. The more perfect the mind's instrument, the more effectively it will operate. All told, this is one of the best books on psychology that has been issued. It upholds the doctrine of real human personality that will perdure even after its present tenement, the body, shall have mouldered into dust. Thank God! a better day has come for psychology as well as for physical science. The educated world is coming to see that nothing can be explained and that the soul can have no comfort and satisfaction, without God, personality and belief in a conscious future destiny. The recent books of Pratt, Crabb and Buckham afford cause for much encouragement.

**Messianic Prophecy.** By George Stibitz, Ph.D., D.D., Professor of Old Testament Language, Literature and Theology in Central Theological Seminary, Dayton, Ohio. Central Publishing House, Cleveland, Ohio. \$1.50 net, postpaid.

Most favorable is the impression made on us by this book. It is written by one who knows the Bible, not only intellectually and critically, but also, and that far more important, experientially. The sub-title gives the following information: “A presentation of the progressively revealed thoughts of God on His kingdom and His Messiah, being notes on the Messianic passages of the Old Testament in their chronological order.” The following statements afford a clue to the author's spirit and method: “We test the Bible statements by our own truly religious



common sense and experience. We may not have grown up to the highest experiences and truths in our growth in grace and knowledge, but so far as we have gone, we find the Bible true, and as for the rest, we look forward to higher reaches of spiritual attainment, when we shall find them also true, as does the pupil in mathematics, and he does not despise higher mathematics because he cannot yet see any sense in it." The book is not written in a polemical spirit. The author depends on a frank statement of the facts to make their own appeal to the student's sense of truth. That is a good way in such a work, although it does not mean that polemics have no value and are not often necessary. After a general introduction the author examines the various periods of messianic prophecy from the pre-Mosaic age to the restoration of the Jewish State, and concludes his study with a topical summary. The book is excellent for a classroom text in theological schools. It is of no less value for private reading and study.

**Psychology's Challenge to Christianity.** By Rev. Cecil V. Crabb, M.A., B.D. Presbyterian Committee of Publication, Richmond, Va. Price, \$1.25.

The evangelical faith is being undermined today by two movements—that of false speculations in physical science and that of the so-called New Psychology. For this reason Mr. Crabb has "come to the kingdom for such a time as this." He is a staunch upholder of the plenary faith. No one needs for a moment to doubt his position. But that does not mean that he indulges in indiscriminate condemnation. No; in this book he points out the contributions that modern investigations have made to the science of psychology and also how they may be used in the furtherance of the gospel of Christ. Even the Freudian school and the psycho-analysis teach us some things that are of value. However, in making these observations, Mr. Crabb does not fail to point out the many errors of which the recent psychology is guilty. He places practically every recently advanced theory into the alembic, and indicates what is the dross and what is the true metal. He stands firmly for dualism in psychology and argues strongly for the reality and perdurance of personality both in this life and the life to come. With much acumen he upholds the supernatural in Christian experience, and shows how inadequate are the contentions of the school of Freud and Jung and others who attribute conversion to mere natural causes. The Biblical doctrine of the

human soul as created in the divine image is defended over against the crude doctrine of evolution. It is, all told, a most cogent book, good for the general reader and for the technical student. It might well be used as a text-book in the theological seminaries and Christian colleges.

**The Students' Historical Geography of the Holy Land.** By Rev. William Walter Smith, A.M., M.D. George H. Doran Company, New York. Price, \$2.00 net.

Here we have a most convenient manual of Biblical geography. It has in it everything that could be desired for its purpose. After the foreword and introduction, which are very useful, comes a running and well classified description of the various countries and localities of the Holy Land illustrated with photographs. A key to the location of the events in our Lord's life and the lives of the apostles follows: then come a large number of useful maps, most of them in colors. A new feature is a map made from a very recent survey, showing the roads, railroads, and towns under their modern names, together with the Old Testament names and sites. This volume, because of its completeness and up-to-dateness, is essential to the libraries, preachers and students.

**The Ten Greatest Chapters in the Bible.** By J. C. Massee, D.D., Pastor of Tremont Temple, Boston. George H. Doran Company, New York. Price, \$1.50 net.

Above all, Dr. Massee is a preacher. He has all the qualities of an evangelical preacher. He speaks to large congregations regularly and speaks most effectively; not merely to elicit admiration, for that is the least part of his concern, but to win souls to Christ. A chief characteristic of Dr. Massee as a preacher is his ability to interpret and apply the Holy Scriptures. He accepts the Bible as God's revealed Word throughout, and he sees its great system of truth whole. When he interprets and applies any part of the Bible, he does so in the light of its entire teaching. While his sermons cannot be said to be polemical, yet he often defends the Bible and its doctrines in a powerful way by setting forth their reasonableness and relevancy to human need. We give a sample of Dr. Massee's vital messages: "In vain they build a city who build without God. No tower of Babel has yet reached its capstone in the heavens. And no tower will succeed in scaling the immeasurable heights of perfection when the Divine Builder is ignored and the plans of the

work of all destiny are refused." Thus, you see, this great preacher's messages are to the nations as well as to individuals.

**The Bible Our Heritage.** By Professor Edwin Charles Dargan. George H. Doran Company, New York. Price, \$1.50 net.

True believers may each one say of himself that he is "the heir of all the ages in the foremost files of time." Of course, Tennyson, from which the quotation is made, used it in a different context, but it is true of the Bible which has come down to us through the ages. This new book by Dr. Dargan measures up to the high standard he has set in his previous works, "The Art of Preaching" and "The History of Preaching." With many books on the Bible, we need just such a volume as this, which deals with matters introductory to understandable Bible study from the evangelical viewpoint and with the proper scholarship to maintain that position. The following sentence gives the author's conception of the Bible: "We hold that the Bible, though written by men, was inspired by God in such an actual and personal way as to be His Word to us concerning Himself and His relations to us." In other words, that means plenary inspiration, and would imply inerrancy. The book was written to incite people to an appreciation of their heritage in the Bible and to the diligent reading and study of its contents. Many things that Sunday School teachers, Bible teachers in institutes and colleges, and Bible students in general ought to know are attractively set forth in this useful volume.

**Our Reasonable Faith.** By Rev. Richard D. Dodge. Presbyterian Committee of Publication, Richmond, Va. Price, \$1.25.

To show that faith and reason are not opposed to each other is the purpose of the author of this most helpful book. Of course, much depends on the kind of faith and the kind of reason that are meant. The faith must be right and the reason must be right. That is not begging the question, even though it may sound like it at first thought. We believe that if the doctrines of the Christian religion are presented in the right way, they will be found to be in harmony with the laws of the deep, clear, logical thinking. This is the author's position, and in his book he sets forth the rational character of the great principles of the Christian faith in a most cogent and convincing way. His book is polemics of the proper kind. The doubter cannot find an epithet in the book, and yet the Biblical and orthodox view

is set forth in every case. The central doctrines here upheld are the deity of Christ, the incarnation, miracles, the atonement, the resurrection, the church and the complete Lordship of Christ. We have no criticism to offer on this excellent book—only we could wish that the long quotation from George Adam Smith (pp. 18-21) had been omitted or a clearer explanation had been given of his critical position. While Dr. Smith is one of the least radical of the Biblical critics, he does not take a solid evangelical position, as any one can see by reading his comments on the book of Jonah in "The Expositor's Bible." The eulogy he pronounces on the Bible (quoted in the book under review) is not in logical consistency with his critical attitude toward the Bible. When an evangelical theologian quotes from a liberalistic critic, he ought always to make the critic's position perfectly clear. With this exception, we commend Mr. Dodge's book to all our readers, especially to any who have gotten somewhat entangled in the meshes of modern skepticism.

**"Yankees."** By Jos. L. Hill, Ph.D. Richard G. Badger, Boston, Mass.

No writer in our day excels the Rev. James L. Hill, D. D., in the power to exploit biography. He has the knack of selecting just what is vital and what people want to know, and he then manages to dress it up in such a way that his books read like novels while being exceedingly profitable to their readers. He inculcates lessons that are the most valuable possessions of both young and old of either sex, and he does it in such a way that the lesson is learned without the reader's being fully aware of it till long afterward.

Dr. Hill could not be dull if he tried. Nor could he be tiresome. He so arranges his facts and his figures that they become alluring and attractive even to those who dislike such things. The breadth of his information and his skill in using it fill the reader with wonder. He is certainly a master, for he manages to hold the interest of the young and old and of both sexes.

In his latest book, "Yankees," he is at his best. Indeed, he seems to have surpassed himself. He makes you see Horace Greeley as an awkward country lad and then as a great editor. He pictures the man to whom he said, "Go west, young man, go west," and tells what he did when he went. He describes Marshall Field and explains his success. Dr. D. K. Pearsons stands out sharply in his pages, as does Benjamin Franklin along with such



persons as George Peabody, Asa Turner (he might be called the architect of Iowa), Zachariah Chandler, Julius A. Reed of the Iowa Band, and many others.

In short, Dr. Hill has taken the most typical New Englanders of the past two or three generations, told their achievements, described their early struggles and limitations, explained why they succeeded, made clear that character is a man's greatest asset, and drawn a picture of the Yankee at his best which, once read, can never be forgotten. It is an admirable book for ministers, because of its wealth of material for illustration, and for young people, because of its teachings through concrete examples of our own times. No one who buys it will make any mistake in the use of his money. It is a valuable book.—H.W.M.

### Additional Book Notes

One of the most scholarly and convincing booklets on the subject is Elmer E. Franke's "The Virgin Birth of Jesus the Christ a Proven Fact," published by the People's Christian Bulletin, 573 West 181st Street, New York City. Price 10 cents. In analyzing the genealogies of Jesus the author shows clearly why and how Luke gives Mary's record and Matthew that of Joseph. This position has much more in its favor than we had supposed. The word *alma* in the Hebrew is shown clearly to be used exclusively for a virgin or a maiden, while *bethula*, which the liberal critics hold to be the proper Old Testament word for virgin, is used a number of times to mean a married woman. The Greek Jews of Alexandria translated *alma* by the word virgin every time. The testimony of the Targums and the Talmud are woven into the argument most convincingly. Those liberals who stumble so fatally over a "biological miracle" should remember that the Chosen People themselves are the result of such a miracle—the conception of Isaac after both Abraham and Sarah had passed the procreative age. It is a most effective booklet.

A valuable brochure with the title, "The Mosaic Origin of the Pentateuch," comes to us from Rev. A. H. Finn, of England. Three of his important books have already received attention in these columns, namely: "The Unity of the Pentateuch," "The Starting Place of Truth" and "The Creation and Deluge," all of them cogent defenses of the evangelical attitude toward the Bible. We are glad to commend Mr. Finn's pamphlet, in

which he gives many strong arguments in favor of the Mosaic authorship of the Pentateuch, in opposition to the liberal critics who do their utmost to assign a late date to its composition. The work is scholarly. The author goes into the Hebrew and several cognate languages to carry his points; yet any intelligent reader can understand the argument. To give a sample of the author's acuteness, attention is called to his table showing that 2000 years (from Adam to Abraham) are given eleven chapters, 400 years (from Abraham to Moses' flight) 40 chapters and 80 years (from Moses' flight to his death) 135 chapters. The pages in the Bible given to these sections respectively are 7, 34 and 125. Can any one believe that so much time and space would have been given to Moses and his work if he was a mythical or fictitious character? The book may be had of the author by addressing him at 42 Compton Road, Wibleton, London, S. W. 19. The price is 1s. 6d.

With the odd title, "Jocko-Homo: The Heaven-bound King of the Zoo," Dr. B. H. Shadduck has written a booklet that shows up the unscientific character of evolution as well as its morally emasculating effects. The author indulges in some scorn, but perhaps it is deserved. The weakness of evolution is mercilessly exposed. Here is certainly a strange kind of reasoning on the part of the purveyors of this theory: the Java Man, the Piltdown Man, the Heidelberg Man and the Neanderthal Man all arose, and no ancestors for them have ever been found; then they all perished root and branch, and left no descendants; and yet the evolution theory has been "proved!" The booklet is published by Pentecostal Publishing Company, Louisville, Ky. Price 15 cents.

More space than can be spared might deservedly be given to Alexander Hardie's tractate, "The Virgin Birth of our blessed Lord." It is one of the most convincing arguments that has yet appeared. It contains the most extensive collation of Scripture teaching on the doctrine that we have yet seen. If Christ was born of the Virgin Mary, all other parts of the Bible that refer to Christ fall into line, and are consonant; whereas if it is not true, much of the Biblical teaching is utterly inexplicable. The question of the two genealogies—which is one of the most important questions—is here dealt with in a capable way. The book is sold by Fowler Brothers, 747 South Broadway, Los Angeles, California. Price, 20 cents.



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